

# Christian Education

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## EDITORIAL

### RELIGION IN AMERICAN HIGHER EDUCATION

For several years this has been the general theme of one session of the annual meeting of the Council of Church Boards of Education and afterwards of one issue of CHRISTIAN EDUCATION. Many of our most distinguished educators and clergmen have spoken on the theme in this series of symposiums. Its vitality and comprehensiveness are such that no speaker or group of speakers is able to say the final word. It is to understand this relationship the better and to make it more effective that the Church Boards of Education and their Council were brought into the world.

This year our contributors come to close grips with the theme. They do not "talk about it—and about." President Shaw gives a concrete exposition of how one highly favored college attempts to maintain these relationships. He speaks of a condition, not a theory. Dr. Shoemaker and Bishop McDowell go right to the heart of experiential religion. They treat of religion as a vital fact not as a set of dogmas. They challenge college officers and faculties to individual and collective commitment to the religious life.

There are those who object to the claim that some colleges make that they are Christian. If they are not really Christian, they have no right to appropriate the descriptive adjective. If they are, why neutralize the reality by means of a claim of superiority? No American college would wish to be called directly or by implication anti-Christian, non-Christian or perhaps even unChristian. Are certain colleges holier than others? If so, what are their credentials? Probably no college is Christian in reality and through and through, because no college understands fully the mind of Christ or is able to incorporate his teachings into its life.

There are certain colleges that at least wish to be positively Christian in spirit and teaching. That is something. In the most nearly ideal of such colleges there are four favorable conditions. In the first place, the board of trustees is made up of men and women who earnestly wish the college to understand and interpret the mind of Christ. In the second place, the faculty is chosen with reference to such possible understanding and interpretation. In the third place, the aspirations of the board and faculty are supported and reinforced by the fathers and mothers and guardians of the great mass of the students; and lastly, a very considerable number of the students themselves are ready and willing to contribute personally and vitally to the realization of the college program. They are Christian, however, because they are Christian, not to promote a college program. It would not do to say that no college can be Christian which does not have all four of these conditions present, but it certainly is true that the college is most likely to be Christian which sets out to make itself such in every phase of its being.

That there are genuine Christians in every American college is certainly true. That their influence is contagious is equally true. Just when a college is entitled to call itself Christian corporately is another matter. No college can afford to be flippant in the use of adjectives. It is well seriously to weigh the implications of our professions. A careful reading of the contributions in this issue may set us to thinking deeply. So may it be.—*R. L. K.*

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### YOUNG PEOPLE'S CONFERENCES

Very few workers in the field of Christian education realize the proportions to which the Young People's Conferences have developed. Mr. Leach renders a distinct service in the computations he presents in this issue. In these conferences are enrolled over 100,000 young people. Here is an agency in Kingdom building of surpassing potentiality. The movement challenges the guidance of our most gifted leaders.—*R.L.K.*

## THE PLACE OF RELIGION IN HIGHER EDUCATION

## I

AVERY A. SHAW

President of Denison University

Hervey Allen in a little poem in one of the recent magazines expresses the unspoken feelings of many who are deeply interested in education.

Tell me, spirit of the time,  
Is there nothing still sublime  
Left for metre and for rhyme?  
Is there not an attitude  
Left for sweet similitude  
To assume with gratitude?  
Must the habit of the mole  
Undermining root and bole  
Lose the vision of the whole?  
Always 'how' and never 'why,'  
Categories till we sigh,  
Catalogues until we die!  
Till a world of separate things  
Stills imagination's wings;  
Kills the bird before it sings.

Many of us, unable to give voice to our feelings in lilting verse and fearful of the lumbering vehicle of sober prose, fearful also possibly of the scorn of those whose oracular and voluble erudition spills itself over current literature, though remaining silent, still cherish a belief in the reality of religion.

In erudite circles, and in other supposedly erudite circles it is permitted us to believe that a babe in arms sucking its thumb is out on a sexual adventure, or after being satisfied at its mother's breast is enjoying rudimentary sexual satisfactions, but we are not permitted to believe that there is a Father God with whom the children of men may have spiritual fellowship—except as a curious hang-over from the times of man's ignorance.

We are permitted also to believe that man who has been able to measure the universe, to weigh the heavenly bodies, to calculate with precision their movements, is himself but an infinitesi-

mal speck of slime, completely subject to his material environment, but we must not suggest that back of the universe and revealed in its movement and life is a master Creative Intelligence. There is to me an element of real pathos in the reluctance of men whom I personally know to be deeply religious, to use the word "God" in describing ultimate reality and the source of religious experience, as though fearing to lose caste in scientific circles. The reason for much of the confusion in regard to religion is owing to our easy-going habit of mistaking a part for the whole—a comparatively unimportant external part for the inner reality. Religion as I understand it, and I find myself unwilling to define religion except in terms of its loftiest revelation in Jesus Christ, consists in a life lived in relationship with God and with one's fellows, nourished by acts of worship, explained in intellectual formulae, revealing itself through various forms of organization in serviceable activities. It seems to be easier to define religion in terms of ritual, of creed, of organization, of service, and it is obviously much easier to be religious in any or all these secondary matters, than to think of its essence as spiritual experience or to live a life consciously under the eye and by the power of God.

I have been asked to use the major portion of the time allotted to me in telling "what is being done at Denison University to promote the religious life among the members of the college." Inasmuch as the Christian religion expresses itself in certain external and secondary forms, religious thinking, religious institutions, religious service, we recognize its rightful place in the *college curriculum*. The two-fold aim of the instruction in the Department of Religion at Denison is general religious culture and preparation for efficient Christian service. The subjects offered include a group of biblical courses, a second group dealing with practical and technical matters of religious education, a course in the history of religion, a course on problems of religion, and a course on the spread of Christianity through missionary activity. Fifty hours are offered in this department, all elective.

In addition to courses in the Department of Religion, courses dealing with various phases of the Christian religion are offered



in the Departments of Philosophy and Sociology. In the Department of Classical Languages, two two-hour courses are offered in New Testament Greek.

Every effort is made to maintain close relations between the college and the churches of the village. No religious exercises are arranged in the college that will interfere with attendance at church services. The local church services of worship and the Bible schools are largely attended by students. Many of the members of the faculty are actively engaged in the work of the churches as members of official boards, officers and teachers in the Bible schools, members of the choirs, etc.

One evening in Freshman Week is set apart as Church Night when following the church prayer meetings, receptions to students are held and college clubs and classes are organized. The churches offer to students during their school years student membership which does not cancel their membership in the home church. In order to prevent as far as possible loss of interest in organized religion during the college years every effort is made by the college and the local churches in hearty cooperation to maintain active interest in the church.

Several student organizations foster and promote the interest of those directly involved. The George Platt Knox Club is composed of students in the Department of Religion. The Ministerial Association is made up of students looking toward the gospel ministry. The Student Volunteer Band and the Student Fellowship for Life Service are made up of students looking forward to some form of professional Christian service. The Cosmopolitan Club furnishes an opportunity for students of different national origins to meet on a common platform of helpfulness and religious interest. The Young Men's and Young Women's Christian Associations function in the student life of the college in varying degrees of efficiency, depending in some measure from year to year on the quality of student leadership. All these organizations are actively fostered and encouraged by the administration and faculty.

A representative Faculty Committee on Religious Activities has been appointed this year. This Committee, in cooperation with the leaders of the student groups, is undertaking to dis-

cover the effectiveness of these religious organizations, to assist them in more effective service for the whole student body, and to discover new ways of developing a Christian atmosphere in the institution.

A monthly vesper service is held in the college chapel on Sunday afternoon during the college year. The village churches cooperate by giving up their evening service on that Sunday, and the various college Christian organizations unite in promoting the service. Distinguished preachers of different denominations from all parts of the country are secured for this service and through it real religious values come to the whole college and village community.

In February of each year, immediately following the opening of the second semester, the college observes the Week of Prayer for Schools and Colleges. A preacher with a vital message is secured as preacher for the special services. The week begins with the Sunday vesper service. Class periods are shortened for the three forenoons following and the noon chapel period is extended to a full hour, giving the preacher opportunity for a half-hour sermon. In the afternoon of each of these days a student forum is conducted by the visiting preacher and in the evening a general service is held in one of the village churches. A profound religious impression is made on the whole community by these services.

In the center of our campus and at the heart of our institutional life is the college chapel. We are fortunate in having a beautiful and well appointed chapel building, with an excellent set of chimes. These chimes ring out the class periods each day, the hours of services for the village churches on Sunday, and at sunset each day send out over valley and hill messages of peace and help and inspiration in familiar Christian hymns. In answer to a questionnaire on the religious values of different features of college life, a considerable number of students referred to the helpful ministry of the evening chimes. On the afternoons of examination days the organist plays the chapel organ for an hour and large numbers of students find mental rest and spiritual renewal in the chapel pews.

The chapel worship period, from 12 to 12:30, twice a week the first semester and three times the second semester, furnishes an opportunity for the whole school—faculty, administrative staff and students, to develop their sense of unity in an atmosphere of religious devotion and worship. By means of these services tribute is paid to the Christian foundation and character of the institution, and the perpetuation of its Christian ideals is fostered. Attendance of all students is required, though all legitimate excuses for absence are recognized. The chapel service is announced to all prospective students as a part of our institutional life and in electing to come to Denison, they elect to attend chapel exercises. There is very little objection on the part of students. The administration realizes that there is laid on it a great responsibility to make serious preparation for a service that shall be rich in devotion, varied in form and vital and vitalizing in every part of it. One service a week the second semester is largely musical, occasionally rendered by the organist alone, a master of his beautiful instrument. The president holds himself responsible for the conduct of the chapel services, is seldom absent, and when necessarily so, sees to it that a distinguished visitor takes his place. In some of his chapel talks this year the president is endeavoring to answer questions raised by the students in answer to one of the queries in a questionnaire submitted to them last spring: "What are some of the chief religious perplexities that trouble you?" In the questionnaire recently sent to the student body, to which reference has been made, the great majority of answers specify the chapel services as sources of real religious help and inspiration.

In all that I have said thus far I have been speaking of religion in its expression. At all times we try to keep in mind that essentially religion is an experience and a life—as Harnack put it, "Life, under the eye and by the power of God." As such, "it cannot be taught, it must be caught," as someone has well expressed it.

Striking evidence of the possibility of teaching the externals of religion without creating a religious impression is seen in the answer of one student to the question, "Do the classrooms help?"

Yes, some of my classrooms help. Some professors teach religion indirectly in their subject, but others who teach religion bring us only facts and that is not religion.

In so far as that criticism is justified, we are failing in our essential task.

In the development of a genuine religious life in the modern college, the first essential is that members of the teaching staff and the administration should be positive and earnest Christian men and women. This can be truthfully said of all the members of the teaching staff of our institution with the exception of one instructor in instrumental music, a Hebrew in origin yet a man who is actuated by Christian ideals. The answers of students to the question, "Do the classrooms help in your religious life?" show that the character and influence of the professor count largely in creating a religious atmosphere in a Christian institution.

Here are a few typical answers:

Progress and poverty in the study of economics, chemistry, English literature, dramatic production, zoology and physics have each helped greatly in their own peculiar way.

The chief good I have gotten from classes in the way of spiritual values has been through the personality of certain professors.

This would depend on the subject. I think there is *something* to help one's religious life in every class.

*Sophomore girl:* Yes, very much, especially courses under \_\_\_\_\_. (Reference to two in Religious Education, one Philosophy and one Psychology.) Their Christianity overflows into their teaching and attitudes.

*Sophomore man:* Answering question "What campus activities or practices help your own religious life?"

Regularity of church attendance on part of faculty; (and in answer to "Do classrooms help?")—With 100 per cent Christian faculty, classrooms cannot help but advance Christian principles.

*A freshman man* refers to the Honor Code in classroom as helping.

*Another:* Yes, high ideals of professors.

Yes, it is a pleasure to study under professors who do not always try to evade the question of God, religion, etc.

*Junior woman:* Yes, the sincerity and spirit of helpfulness in advising the students found generally among the professors is a great help.

*Senior woman:* Yes, they do. The courses in Bible and Ethics help directly. In other courses the attitude of the professors helps me to live up to the principles of Christianity.

A simple illustration will help to an understanding of the secret of the influence of many other professors besides the one involved. The head of one of our scientific departments has erected a home for himself on the college campus. At the Christmas holidays he invited a few of the officials and his local pastor to a house-warming. During the evening a large group of members of the faculty came in on a surprise party. After a very jolly evening, the professor suggested that he would be very happy if the pastor would offer a prayer of dedication. It came from him in a perfectly natural way, and it seemed the most natural and fitting thing to be done. It is not surprising that all students coming under his influence feel the effect of it in quickened religious inspiration.

As evidence of the religious atmosphere of the institution, I would like to call further attention to the questionnaires to which reference has already been made. The first of these was sent to the students last spring. The following questions were asked:

1. Are you a member of any church?
2. What has your home church meant in your life?
3. In what respects, if any, has your attitude toward the church changed since coming to college?
4. What do you consider the chief functions of the church in the world of today?
5. How would you describe a church to which you could give your undivided and wholehearted loyalty?
6. If the church as you know it falls short of this ideal, what can be done to improve it? What can you and other young people do?
7. What are some of the chief "religious perplexities" that trouble you?
8. How do you look upon your own life in relation to God and the world?

In very few cases was there found any serious change in attitude toward the churches since coming to college. There

were many instances in which the student declared that he had received a greater conception of what the church was designed to accomplish in the world. One or two typical answers follow.

To the question, "How would you describe a church to which you could give your undivided and wholehearted loyalty?"

*One student answers:* One that would deal with and help solve the vital every-day problems, religious, intellectual and civil. For example: there must be some relation between business ethics and religion. I would like to know what it is.

*Another answers:* A wide-awake church that is getting somewhere. A church whose effect you can see in the life of the community and the individual.

*Another answers:* One in which there was no hair-splitting over minor points of doctrine, radical interpretation of the Scriptures; where people went to worship and to learn with earnest hearts.

To the question, "If the church as you know it falls short of this idea, what can be done to improve it? What can you and other young people do?"

*One student answers:* Be more sincere. We could quit criticizing and try boosting.

*Another:* We young people shouldn't expect to always find a church just as we want it. When it does fall short, we should pitch in wholeheartedly and help make it what it should be instead of criticizing and standing off.

*Another:* We can put our shoulder to the wheel and incorporate our ideas, or we can pull out and try to build anew. The former seems preferable to me.

In reply to the question "What are some of the chief 'religious perplexities' that trouble you?" very few answers revealed any particular difficulties in regard to questions of doctrine. Most of the difficulties had to do with the application of religion to every-day life, or to the failure of such application on the part of many professed followers of Christ. A number of others find the real difficulty in making God seem real to them.

*One student writes:* Every once-in-a-while I wonder what it is all about, but the more I wonder the less I know what I am wondering about. So many things settle my doubts and perplexities that I don't have any particular ones now.



The answers to the question: "How do you look upon your life in relation to God and the world?" are very revealing. Here are a few typical answers.

Probably because of previous training, I can only believe that I was put here to do a bit of God's work by improving myself, my surroundings, and as much as I can, the things and people with whom I come in contact. But gaily and happily! Not because it's my duty, but because it is the natural thing for anyone in contact with God to do.—I don't always think so; but those are the times when I've not tried to keep in touch with Him.

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God has made the world orderly and beautiful and if one is to receive and appreciate it as such, his soul must be so inclined. By keeping the spirit attuned to beauty, it is as if God were near always. Such a state makes itself felt among those with whom you come in contact. It urges you to show others what is beautiful and come through beauty to God, and creates a sort of sensitive understanding whereby one may aid and strengthen others.

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I believe that my life is a part of God's plan to bring His Kingdom to this earth and that it is my duty to make myself as usable as possible for the work there is set for me to do.

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I feel that I owe the world something, that before I die I should have contributed to its welfare more than I have taken from it, and that there ought to be something I could do that nobody else can do as well as I. I don't know what it is. I wish I did; but I don't see the use of my being here if there isn't something. In regard to my relation to God, I feel he is a personal friend and helper. I can't help thinking it in spite of all everyone says about the vastness of the universe and the certainty of law.

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God must have put me here for some purpose. It's my duty to try to find out and fulfill that purpose. I'm only a small item in this world, but everyone else is, too, (considering the whole), and it's when every item *fits* that the whole goes smoothly, so I must try to *fit*.

In appraising the religious values of the different student organizations we have secured some very interesting reflections of student judgment. The question asked of these different

organizations was, "What bearing, if any, do you consider that your organization has on the religious life of its members, for example, on their attitudes, loyalties, prejudices and practices?"

The president of "Jaw Bones," a departmental organization of those interested in debate, answers:

Only in so far as they are able to gain an understanding of the world in which they live and a knowledge of its actions and their significance to mankind. Personally, I think this does much to cultivate the right attitude toward life and one's fellowmen.

The president of the Cosmopolitan Club answers:

It creates a spirit of good will among all the representatives of the different nationalities, and clears up the prejudices which some students may have toward the other races.

The president of the Mathematics Club gives the following answer:

The Mathematics Club in its purpose of supplementing the material of the classroom, gives the same advantages that the study of mathematics does. A keener sense of analysis—a sense of what is important and what isn't—these attributes mathematics develops. A mind made keener by the study of mathematics is in a better state to solve the questions which religion raises. A true mathematician will wish to dig deeply in the problem and not just brush it aside. Any kind of an organization demands loyalty from its members, and I believe that the Mathematics Club indeed has its true members, those who are deeply loyal and who are ready to work if they are asked to.

The answer of the president of the Biology Club is striking:

By interesting people in the science which deals primarily with life, it seems to me that a great deal can be done towards destroying lop-sided attitudes and ideas that we sometimes developed during the adolescent period. The so-called 'sex question' is put on an entirely new basis, freeing the student of his former doubts and perplexities and allowing him to develop unhampered by warped ideas and prejudices. One who studies biology should learn to respect God as well as to believe in Him.

The answer of the president of the Engineering Society is interesting:

There is no definite bearing on the religious life of members except that a high standard of honesty is maintained in all work and activities.

Here is a typical answer from a sorority:

It strengthens loyalties; it fosters attitudes of democracy, unselfishness, cooperation both within the group and with other groups on the campus. If every girl in the group lived up to our motto, she would find it had a direct bearing on her religious life in full and creative living.

And also a typical fraternity answer:

Our organization has a very real bearing on religious life. Our fraternity, nationally and locally, not only sponsors but encourages the advancement of the religion of Jesus Christ.

I have already given some typical answers received in the questionnaire concerning a study of student religious life at Denison University. The following questions were asked:

- a. Do you regard the general atmosphere of the college at present as favorable to a student's religious life?
- b. What campus activities or practices help your own religious life? Which seem to hinder it?
- c. Do the classrooms help?
- d. Does chapel?
- e. Does the Week of Prayer?
- f. Do student relationships generally help?
- g. What further means would you suggest to foster the religious atmosphere and life of our campus?  
What student activity not now represented in Denison might profitably be organized?
- h. Do you consider the student life in our college over-organized?

Two hundred and eighty-seven answers were returned from 156 upper-classmen and 131 freshmen.

In answer to the question, "Do you regard the general atmosphere of the college at present as favorable to a student's religious life?" the vast majority of students returning answers answered this affirmatively. The head of the Department of Religion, in summarizing the answers, comments as follows:

The generally favorable response to the whole questionnaire raises certain questions: Are we too complacent regarding religious life at Denison? Are we merely echoing a past tradition out of which the substance has gone? Or is it true that conditions are really conducive to religious living?

Doubtless where there is so good a tradition there is bound to be some smugness and satisfaction. Probably the returns should

be discounted to some extent on this score. On the other hand the answers are so overwhelmingly favorable that it is impossible to dismiss their evidence of desirable conditions. Every suggestion and criticism should be studied to see what it may yield in the way of still better conditions; every unfavorable circumstance should be removed if possible. There is need of a clearer understanding of the relation of religion to life, especially to college life, and a need of greater personal and community devotion to the adequate manifestation of the Christian ideal in daily life.

Those organizations that stand specifically for the cultivation of the religious life should be made effective, or should be recast to meet the needs of a changing day. Perhaps there should be provision for some more formal and general instruction in matters of religion. It should be easier for a student to live a consistent Christian life at Denison than anywhere out in general life, or at any purely secular institution. Our students still believe that this is the case at Denison.

The hopeful situation in our institution makes us all the more eager to discover in what ways we may still further intensify the religious values of the institution in the life of the students. We are quite awake to the fact that one of the chief justifications of the maintenance of such an institution as ours is that it does conserve these religious values. We are insistent on the highest possible scholastic standards, but we are equally insistent that these shall be secured and that they can best be secured, in a positively Christian atmosphere.

## II

SAMUEL M. SHOEMAKER, JR.

Rector of Calvary Protestant Episcopal Church, New York City

Gentlemen, I feel honored by being asked to come and speak in this gathering. I want to say at the outset I am no longer in student work, although I spent four years in religious work at Princeton University. I am now the minister of an ordinary city church in New York in which we are trying to work out the kind of thing about which I want to speak to you today. I should like to tell you that we have the full time assistance of Miss Olive M. Jones who is known to many of you, as ex-presi-

dent of the National Education Association. She is giving us full time volunteer service, and I should hate to think of that church without Olive Jones.

This time apart from college work has given me in some sense a different perspective on it from that when I was in it. I have watched the products of college religious work after they have gone out into the world and I confess I am not satisfied with the character-product of most of our colleges. I suppose I can begin safely with most of you at that place: that you are not satisfied with it in most instances. There are rosy exceptions, thank God, but there are not so many exceptions; and I think that, while all of us would say that the faculties needed larger salaries and the colleges needed better buildings and there were a great many other necessary things, probably nothing has received so little effective attention in most colleges as the character aspect of our education.

I find that a good many colleges have a sentimental idea they would like to do something about it. They may be committed to religion by their charter and historic background. A good many of them try to do something about it, fostering religion, but they find it is difficult, and then they begin to rationalize: they say that the problem of personal religion is not a matter for the college anyhow; it is a matter for the family and the church—and in that simple way they slip out of their responsibility, as though any church or family could hope to offset the impact of four years of university indifference during a man's most creative and formative period!

Now I think there are two angles from which we can attack this problem. There is, first, the institutional approach. And I believe in those courses in religion which help men to feel that religion can hold its place as one of the permanent intellectual concerns of mankind. I believe that always helps. I remember when I was in Princeton sitting in on a course given by Professor Bowman, who was the head of the Philosophy Department, in Christian Ethics of which he made the basis Hocking's book, *Human Nature and Its Remaking*. No one could sit through that course, or seriously read that book, without coming

to very interesting conclusions about religion. Indeed, I knew one man who came from a Godless family, whose whole life was changed by having taken that course. I have often wondered why it could not be made compulsory for men in their college course to have a course in religious psychology, so they might get at the facts, the data of religious experience. I don't personally believe, whatever you think about William James' psychology, that any man is educated who hasn't read the *Varieties of Religious Experience*. I don't believe that is out of date or is ever going out of date. It is the best description I know in the language of science of what a man feels when he gets in touch with God. Courses like that seem to me to do just one thing. They don't bend men's will in the direction of moral decision or spiritual experiment, and I don't think any course can be expected to, but they do give men material on which their minds can chew for a while, and make them say, "There is something in religion after all, that we didn't know was there."

My great difficulty when I talk with college men is to get them to understand what I mean by religious experience. They haven't any concept in their mind that remotely corresponds to what I mean by religious experience. Here is a case in point. The night before last I sat in the hall of my parish house with a Harvard University skeptic. He had sat through a meeting of personal testimony such as we have in my church. He is a pretty keen, intelligent fellow and he asked me why it was he didn't understand practically a word of what was said. And I said, "My friend, you have been in an altogether different world tonight from the world you know anything about. And the best way for you to crawl out of the place of doubt and unbelief where you find yourself now, I think, is by exposure to a few people who have had a religious experience." Just at that moment there came into the hall, in an apron to clear away the dishes and sweep up the floor, a graduate of Columbia University. That fellow had begun to drink while he was in college. He had fallen on evil ways and early last November he had fetched up at our rescue mission in East 23rd Street and he had been converted. And he was slowly finding his way back to the



type of life that was a little more commensurate with his intellect and social background than cleaning floors and washing dishes. I said, "Come over here. I have a fellow I want you to talk to." I let that chap who had had a conversion tell this Harvard University skeptic what a conversion was like. He had never heard anything like that before. It was one of the most interesting things I have seen. I withdrew and let the fellow with the apron talk to the fellow with the mask on. The latter heard a lot of things he had never heard before. I think an experience like that is worth a dozen of any courses in religion you can get. If you haven't any changed lives around the corner, I suppose the next best thing is to read religious psychology and learn about such things in general, if you can't see them in particular.

I believe something can be done through the college chapel. I got a certain amount out of compulsory college chapel, when I went to college. Wherever I have heard men preach religion not ethics alone, religious experience and not religious theory alone, I don't think I have seen them fail to get a hearing in most colleges, even in the skeptical and critical ones. But I think, on the other hand, to call a man to come and act as chaplain in an institution that has already gone pagan with nothing in the world but the formal support of the president, and not even that from most of the faculty, is asking him to do an impossible and back-breaking job. And I am afraid that is done in many cases.

As I see it, real religion is only secondarily intellectual and if you are going to understand the intellectualization of it, you have to know what religion is, and have an experience before you try to analyze it. Do you know many faculties who don't put the cart before the horse and begin to analyze before they know what religious experience is? I don't. What is the use of a man's talking about religion, let us say in a Department of Philosophy or Literature or History when the fellow across the hall is talking the kind of psychology and sociology that undermines everything that is being said? I think that we are up against a desperately serious situation. I remember not very long ago that within a week a graduate of Yale and a graduate of Columbia, both of them Phi Beta Kappa students, committed suicide for the reason that what they had learned in the univer-

sity about life was that there wasn't anything to life except this world after all, and it was proving to be pretty baffling and unsatisfactory and why not get out of it in the quickest and cleanest way you could? The question I always want to ask is about the fellows that don't commit suicide. How many of them think about it, and frankly don't have the nerve to go and do it, but are just as baffled and just as disturbed, coming out of college year after year—and we know it, and there isn't any use to blind ourselves to this fact—with nothing more than a humanistic trust in their own powers and insights, with nothing to lean on larger than themselves, no synthesis between the unrelated fragment of knowledge which they have acquired, and no fundamental purpose in their lives.

I am in touch with a graduate of one of our greatest Eastern universities at the present moment. That fellow after he graduated took an M.A. in Sanskrit. He married a wife and not very long after he got tired of his wife, and he repudiated her and every responsibility as far as I know that he has ever contracted. He is now reading manuscripts for a publishing house in New York, manuscripts in foreign languages. And I think I know enough of that fellow's personal life to know about what kind of manuscripts will get past him and what kind of manuscripts he will get in print, if only by way of indirect self-justification. There are enormous social consequences of our allowing men to get out in the world with the social and religious outlook which many of our college graduates have got today. I don't believe the institutional approach is enough. Let me read a paragraph by one of the professors in one of the Eastern universities:

We have a beautiful new chapel at ——— in which we all rejoice. But neither the beautiful chapel nor the chaplain, the Christian Association nor any other objective thing will bring the consciousness of God as revealed by Christ to our students unless we have a consciousness ourselves. And the price of that consciousness is personal consecration. The problem is not one of abstract reasoning. The vital question is, How many members of the administration, of the trustees, of the faculty in any of our modern institutions of learning have so faced these issues in their own lives that they have found the power to help others who are struggling with doubt and fear?

If it is a personal and not an institutional matter, then the answer depends upon persons and not on policies. Unless persons engaged in education can visualize these issues and face them, then education must yield the primary place of inspirational leadership to others.

The thing as I see it that needs to be done has nothing particularly to do with the formal observance of religion or teaching of religion in the curriculum. It is a personal approach that I believe is the cure to the religious situation in the colleges. And may I say at the outset that I think the first thing that ought to happen is some of the faculty need to be converted to God. Henry Drummond used to say, "We don't have to prove things to people so much as we have to let people see things." And I think sometimes we have tried to prove our faith by intellectual arguments with the students when if we would let them see the difference between a man that really walks with God and a man that walks without Him, they would find a good deal more conviction in their souls than they do at the conclusion of some of our intellectual discussions. It is the difference between a man telling another about the properties of steam and taking him and showing him a steam engine that pulls one hundred freight cars. It makes a great difference in his estimation of what steam is.

I know people religion has changed and changed permanently whom psychiatry didn't touch, or if it did touch, didn't help. I want to take some of these skeptical, unbelieving people to see them. I think that is much more convincing to the average undergraduate and I think it would help our undergraduates to begin with the data of religious experience, instead of with theories about those data, when they have never actually seen a religious experience change a life. And I think they have got to begin by seeing that in the faculties. I believe myself that it is up to the faculty to tackle this question of character education from the point of view of personal religion. And I believe that personal religion has got to begin with the life of the faculty member himself. As far as I can read history, religion has always moved most rapidly and vitally as a contagious personal experience from one life to another. That has always been the

most fascinating and most forceful element, as I read it, in Christian history. What is the explanation behind movements like St. Francis' movement, or John Wesley's movement? Is it not possible to get that kind of thing back in our modern world? Do we believe so little in God that we don't believe a movement like that might again sweep our world and touch the educators, the college undergraduate and graduate? I think it could and I think I see the signs of something like that beginning in a small way in a group about which I know a good deal, a group that is beginning on the basis that the individual is the thing that matters. And Drummond used to say the true worker's world is the unit. It is a group that approaches this question from the point of view, not only of enthusiasm and the faith-provoking factors of evangelical religion, but also with the intelligence and the fact-finding elements of psychiatry. I should like to have time to tell you quite a lot about what that movement is doing in one or two places. Let me say in passing there is at least one school in South Africa where that group has been working, where the head master came and listened to what the group had to say and went away and said, "This crowd is a fraud." And he came back the next day and said, "I am the fraud. You fellows are doing for my boys what I have always wanted to do and never have done." And he got up in front of his boys and said, "You fellows are in the midst of pretty elementary problems, and so am I." And he was fairly specific and fairly honest about it, and he had eighty of his boys that came around and wanted interviews with him the next day. We sometimes say that a confessing Christian is a propagating Christian.

Now I am not going into all of that part of it particularly. If I may, I want to drop the theoretical for a minute and go into the question of how we deal with men one by one when they come. And I would like to say at the outset that I have in my mind an ideal for any fellow, I don't care who he is, how old he is or what his background is, or whether he has got much intellect or whether he hasn't. I believe Jesus made available to us certain experiences that are the birthright of everyone who calls

himself a Christian. I believe every man ought to be converted. I am a Protestant Episcopalian and my church doesn't understand much of conversion. I didn't until I found out once how badly I needed it; and I believe you can put the experience of conversion within the reach of the ordinary man by telling him what it means to surrender his life to the will of God. That is the handle by which I took hold of it; that experience of surrender comes first. Second, I believe that the guidance of the Holy Spirit is available for ordinary men and women today, that when men in prayer obediently will wait on God, they will get light and what is more, the kind of light they never have gotten just out of their own minds.

Third, I believe that no man is living an effective Christian life who is not winning other people to Christ. We all believe that theoretically. I believe we can teach men how to do that thing and how the ordinary man plus God can do the extraordinary thing.

May I tell you two or three stories? There is a chap working for me in New York whom I first met as a school boy at sixteen. His father was a university professor. He was a shy, self-conscious kid with all the problems of adolescence. His father was dead. He had never had anybody with whom he could sit down and talk things over fully. I suppose he had a lot of people talk to him but he never had anybody that opened him up and showed him how to talk to them. We sat down under the trees up at Silver Bay at a student conference and that boy told me all about himself. And he asked me what was the way out and I told him the way for me was surrender to God's will. That boy as far as he understood it, made that decision. After a while he went to college. The thing faded in some sense while he was in college, not altogether, because it was tied up with personalities; he had made certain friends, and every now and then he would run across one of those fellows and the thing would be refreshed in his mind. The day came when that boy decided to go into the ministry and he is now working with me on my staff in New York. I think if that sort of thing could happen to a school boy when he was sixteen, a good many of

them would weather the intellectual difficulties and other difficulties that college presents.

The other day I had a bishop's son come in to see me. He was drunk. He had a mild case of D. T.'s. He was in bad shape. His father asked me to please try to get hold of him. He was a college graduate, had almost every opportunity a man can have. What are you going to do with a man like that? What do you men do when they come to you? Do you send them to a psychiatrist or doctor? What do you do? I happened to have a man in the house who had come to me in exactly that condition two or three months ago, who had been a pretty confirmed dipsomaniac. He had been changed by an experience of Christ. And he had gone through one of his difficult periods when under ordinary circumstances he would have gone off and gotten drunk. I put those two together, and that man can do more with that bishop's son than I can do. He is closer to him. When you get that experience yourself, you are able to give it away. They are working it out together.

I want to say a word or two about what I feel lies behind this kind of work, what I feel are the bones, the steel structures that underlie this business.

And I believe the first thing we have got to have if we are going to do that kind of work is an enviable experience of God, the kind of thing that makes people say, "That fellow has got something that I haven't got." I believe the religion of Jesus Christ was like that, that He was like that. I believe wherever He has really laid his hands on anybody and gets hold of them, people are wealthy with an immaterial richness which everybody sees, and in their hearts everybody wants that. And I think, in the second place, we have to learn the art of getting a man's confidence. I know so many preachers and so many college professors and so many school teachers that are awfully glad to talk *to* you. They even try to talk *with* you, but they don't know how to help you talk to them, so that you talk yourself out, until they have gotten at all the problems that lie down underneath the fears and anxieties, and the sort of things that make men go off on various kinds of tears at times, and which often are the cause of various kinds of complexes.



I remember a man in student work saying to me six or eight years ago: "When a student gets off with me and tells me about things he has never told anybody else, I say to myself that is Chapter I, verse 1. All the rest is preface. And we begin to work at that point." How about it, gentlemen? Do men come to you and talk to you like that? Have you got time for them? Do you know how just to be sympathetic, or do you know how to help a fellow dig it out of himself when he finds it hard to say it, so that he tells you all the facts? He may have been taking dope, or doing something else he is ashamed of. Does he tell you so that you understand it? We have got to get to that place or we never get at the bottom of the problem.

As I said a while ago, I think we have got to give them a place to take hold. I will never forget with what intellectual relief the idea of surrender to the will of God came to me, when a man told me it was possible for me, teaching as I was in a missionary school in those days, to make a decision for Christ that would be final and would commit me for good and all to His will. I knew I needed something because I knew I didn't know how to help people. And you will find that will come as a tremendous help to a great many of your boys, that they can begin to have a religious experience the minute they really mean business with God. Then I think we have got to give them some kind of regimen for carrying on. These people have to be taught how to pray, the simplest A. B. C.'s of prayer and Bible study.

Then, as I have said before, we have got to teach them to get out to the lives of people and make real to them what has happened in their own lives. The kind of thing I am talking to you about doesn't require any machinery, any extra money, any extra officials, increased salaries, building any more buildings, any more office desks. Wouldn't that be a relief to you? All it requires is just one human soul that has found God. Don't you expect the Y. M. C. A. secretary to do it in your stead, or the chaplain or the local minister or anybody else. If I may say so, it is up to you. I wish in my own school and college course I had known a man who knew how to talk me out of myself. There were friendly men about me but I never could

talk to them about myself. There is only one thing that is required and that is a man find God in his own heart in an experience about which he is willing to learn to be intelligently articulate.

## III

WILLIAM FRASER McDOWELL

Bishop of the Methodist Episcopal Church

Mr. Chairman, and Members of the Association: It is a very great personal pleasure for me to see this body again and to see how well it has done with the impulse I tried to give it in its early days.

I am bound to start off with this experience. A member of this body asked me what I was going to do this afternoon and I told him that I was coming to speak to this Association of men who are mostly college presidents. And he said, "It is a great evangelistic opportunity."

Now if I had been smart I would have left it at that. But I asked him if he would go a little bit further. "Oh," he said, "you ought to get a lot of those college presidents saved." Still I had not reached wisdom, so I asked him what they ought to be saved from. "Well," he said, "for one thing they ought to be saved from trustees (meaning me) and they ought to be saved especially from alumni. Many of them are a good deal more concerned about whether the team has a good year or not than they are about whether Jesus Christ has any kind of an experience in the university during the year. If you could get the president saved from the alumni it would help a lot." Then, he said, "Maybe you could get some of them saved from slavery to budgets." I do not doubt that a good many of you would be willing to go on to entire sanctification in that matter.

I said, "Is there anything else you want to tell me about what we can get these college presidents saved from?"

"Yes," he said, "you used to be one and you will understand what I am trying to say to you." (I make this humble confession. You know I was not always a bishop. I led a perfectly respectable life for years.) He said, "If you can get those col-

lege presidents saved from a rather specious and perilous form of indirect evangelism on the campus you will be rendering a great service to them."

Now there are two kinds of evangelism at least. One is the direct kind, the other is the indirect kind and we do not need, I think, very seriously to have the difference discussed. We feel it at once when the words are used. But one of the most noted evangelists in our American history changed his habit late in his life; changed from being a direct evangelist calling men to God, bringing them to God, pointing the way for them to come to God, to becoming the kind of an evangelist that diligently instructed other men how to bring other men to God. And the peril to a college president who is engaged in indirect evangelism is that with all conscience and sincerity he tries to employ faculties and to develop organizations within his institution which will bring his students to a vital relation with Jesus Christ without himself doing it. And I do not hesitate at all to say that the college presidency in the United States that has lost out of its personal practice and power, and lost out of its imperial privilege and blessing the practice of direct evangelism on the campus, has suffered a loss that cannot be made up by any other efficiency financial or otherwise.

I am not as young as I was when I was myself a college president. (If I had been a bit older, I think I would have had more sense than to become one.) But I have reached the age at which in a way I may speak a bit personally and perhaps bear a bit of testimony. Anyhow, following the example of what Sam Shoemaker has said, I may exhort. And this is my exhortation, dear brothers and fathers and sons. If you want to save your own souls from trustees and faculties and the budgets and association meetings, there is only one really sure and effective way and that is to do on your campus and in your life as president what was your delight to do away back when the world was young before you became engrossed and absorbed in a life that becomes intensely administrative and not evangelistic at all. Bless me! How I am speaking now out of my own soul, out of an office that becomes administrative to an extent that keeps one awake nights, an office that constantly has to fight to keep the soul alive in a man who fills the office or occupies it.

So my very first word to you is that if you have ceased to be direct evangelists and have fallen into the way of letting the head of the Department of Religious Education or Philosophy do it, that you repent and be converted and let your student body see once more, as possibly the student bodies did see at some time in the history of your institution, what the students of Oberlin saw in the days of Finney, that the chief evangelistic interest on the campus was the evangelistic interest that centered in the president himself.

The simple truth is that in a good many of our institutions that are under religious auspices, under church control and all the rest of it, the religious life is not quite as intense and definite and sensible and wise and immediate as it ought to be. We want to be very religious and loyal and especially we want to be very denominational when we are seeking for financial support. But in too many of the institutions we are careful not to be too religious on the campus itself.

The Y. M. C. A. never liked to have me tell the story of a questionnaire that a father conducted with his own son. The boy came home and told his father he had joined the Y. M. C. A. His father said, "How much did it cost you?" And he told the fee. He said, "What privileges do you get? What do you get at the Y. M. C. A.?"

"Oh," he said, "we get the best gymnasium in town, the best reading room in town. We can get the best lunch for fifteen cents there is to be had in town, and the best game-room. We meet a lot of the best fellows."

And his father said, "Can you get religion at the Y. M. C. A.?"

"Well, you can get it," said the boy, "but you are not exposed to it."

It is rather tragic when a boy goes through four years of college and is not exposed to religion in such a fashion that he has got to exert ten times as much power to resist it as would be required to lead a religious life if he accepted Christ. It ought to be pretty nearly impossible in a Christian college for any boy or girl to get through college without having been so brought face to face with a personal relation to God in Jesus Christ and

the presence and the power of the Spirit, so that the great decision would pretty nearly inevitably be made.

A second word I want to say is this, that we shall never get a really proper place for religion in American colleges unless we shift the emphasis a bit from our devotion to subjects and to equipment to an appreciation of personality and the significance of the individual life. All too many men whom you have employed to teach pride themselves upon being teachers of subjects. They are masters of subjects. Members of this great body, nobody is primarily a teacher of a subject. Primarily he is a teacher of persons and he ought to interpret his whole teaching of subjects in the light of that other luminous truth, that he is a teacher of persons and that he is using the truth that lies in his subjects as the Great Teacher himself did to set these persons free. But there are altogether too many teachers of subjects who have precious little interest in persons. Really, in a way, they have precious little acquaintance with the persons whom they teach. You remember Walter Lippman's very clever little turn on a very well known expression in the New Testament describing these teachers. He said, "They see through a class darkly."

But our world has no more important and no more significant thing going on in it this afternoon than this thing where a knowing man sits down with an unknowing one, younger than himself, with a subject between them, and this teaching man with his bit of truth works upon and in and with this studying person, who if he is properly taught will grow up into manhood. For do you not see that there is the finest opportunity that our planet is offering to anybody, to create the fairest product that civilization has shown, namely, another personality, not simply to impart a bit of information and reveal a little bit of truth.

So I am saying just as earnestly as I can and I am trying to say it as briefly as I can, that I think there must be a new emphasis upon the human worth that is matriculated year by year in the colleges, and a new test of the colleges not by their buildings or their endowments, but by the men and women they build. For if our civilization breaks anywhere, it is going to break, if it has not already broken, at the point of character. And there

is no way by which you can build a character that will stand the kind of strain through which we are going and have been going except to build it upon the foundation which is Jesus Christ and by the power of Jesus Christ working in character. You remember what Glover said, "Speaking by and large, the Christian church is not making enough of Jesus Christ." Brother presidents, the colleges, let me say it, are not in the lives of their men and women, making enough of Jesus Christ. And it does not matter what else you are doing if you are not doing this, you are not doing enough.

There is another word that I want briefly to say. One of the greatest men that ever adorned our calling was William Jewett Tucker, for long years president of Dartmouth. He had a gift for generalization and a gift for the statement of a principle in luminous terms. He said in one of his best papers, "We must enlarge our definitions if we are to keep them." When I started off to college in the fall of 1874 (before any of you were born) from a small town in Ohio to a small college in Ohio, my pious family thought that it would be advantageous for me to acquire a college education and that it was very desirable that I should get it in a Christian college under the influences that the college might throw around me. But the whole thing in their minds, and pretty largely the whole thing in mine, was individual and personal and not much more than that. And so for many years Christian education seemed to me as I thought of it then.

As we sit here this afternoon the whole matter of Christian education has taken on a meaning, a scope, a reach that our fathers simply did not dream of. If I were asked to name what in my judgment is the most significant task that lies ahead of you, I certainly would not say that I think it is the task of increasing your endowments or managing your institutions so as to avoid a deficit. I would not say simply that I think it is the task of managing your institutions so that your denominations will not make too much fuss about them at their annual meetings. Gentlemen, the gigantic task of this body this afternoon is the task of making the mind of the world according to the mind of Christ. That is the new meaning of Christian education. It is not simply enough that one boy or one girl or a half dozen boys



and a half dozen girls or a half dozen thousand boys and girls should study various subjects under the good influences that I do know exist at Denison University, Mr. President. I know the history of it through the years. That is not the point. That is not the large point. That will not save our definitions. We can only save our conception of Christian education by enlarging it, and we can only enlarge it by setting out to make the mind of Christ dominant in the whole great big world. There are plenty of forces that are proposing to make the commerce of the world according to the commerce of America, to make the finances of the world according to the financial standards of American leaders; plenty of forces that are trying to establish the science of this modern time in the nations that are backward. But as we sit here this afternoon the great task before you and all of us is the task of setting nations that have not even heard that there is a Holy Spirit to thinking in the Holy Spirit according to the mind of Christ. It is something vastly larger than simply getting an individual converted to God on the campus. It is the task of transforming an individual by conversion so that in the wide, wide world he will himself become a creator, a transformer until by and by, sooner than we dream, the world will be thinking Christ's thoughts after Him and will be made according to His character and mind.

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Atlanta Theological Seminary, a Congregational institution, moved to Nashville, Tennessee, and became affiliated with Vanderbilt University last fall. Dean Floyd L. Zimmerman joined the faculty at Vanderbilt as a professor of religious education and Dr. William E. Barton is a lecturer in the Vanderbilt faculty in the Department of Practical Theology. Collegese Church, which was organized a couple of years ago by a group of interested faculty members, has purchased an excellent piece of property just off of the campus of Vanderbilt and of Peabody Teacher's College. Dr. Barton continued this year as pastor of the church and made his residence in the new student center. The building has been thrown open for social, educational, and religious purposes. Collegese House is developing a program which will minister to a large group of students who have had no real church home.

## THE RELIGIOUS MESSAGE TO STUDENTS\*

DR. W. P. LEMON

Pastor of Andrew (University) Church at the  
University of Minnesota

The subject we are to consider together would seem at the outset to warrant a *caveat*. Religion ought not to be a respecter of persons. Whatever secrets we may have are open secrets, and in the realm of the spiritual, of all places, we cannot tolerate double standards, or countenance the esoteric. There is no division of humans which allows us to treat the student as *sui generis*. Although they too may suffer from an occupational disease, and from a class-consciousness which may isolate and label creatures as "collegiates" and life situations as "campus problems," the plain fact is that their ills are common to the race, and they share a catholicity of mortal needs. Indeed, modern educational theory insists that the school be less a preparation for life, and more, through a simplified and balanced environment, a participation in the world which is the world of all of us.

That we seek to preserve this attitude of being no respecter of persons, however, must not be construed in such a way that persons are not respected. It is one extreme to treat student life as something in a vacuum, and still another to ignore the peculiar and particular life of those thousands who are privileged—if they endure a high mortality rate—to spend four receptive years at an institution significantly called a "university." When those who obviously are a selected but immature group are brought into relation with what purports to give the best and broadest insight into the mysteries of life, it goes without saying that the adjustment involves difficulties as deep and as great as life itself.

Small wonder is it that educational leadership itself is taxed to the utmost in facing the situation and we should view sympathetically the frankness and humility involved in all the change and experiment that are shown. It is not fair to dismiss them as foibles and fads. That between 1909 and 1921 new aims can be

\* An address given January 1, 1930, at the North Central Regional Conference of Church Workers in Universities, Champaign, Illinois.

found in 22 per cent of the statements of forty colleges should make us pause. Orientation courses, "Freshman Week," personnel service and the like only go to prove that administrative bodies are genuinely groping after ways and means of dealing with what is one of the greatest of all our American tasks. The technique is giving rise to a vast amount of intricate machinery, and there is grave danger of not seeing the woods because of the trees, but, at least, it reveals a desire to exhaust errors and to regard truth as dynamic.

To those of us who are, through the separation of church and state, entrusted with what is modestly entitled a religious message—our fathers believed they had a Gospel—the same perils of paraphernalia confront us. We are rightly concerned with securing information about the student before he or she comes to the university; with a program of specialized activities; with the establishing of credit courses in religion, and with personal guidance and the like, but we must sooner or later realize that the college administration is making more and more provision for the total life of the student. Indeed the fact is that in the student-counseling situation, the criticism is made that "by and large the work of religious organizations has been futile" and that it cannot be met by religious personnel because "they are too thoroughly inbred with the old point of view as to conduct."

One hundred years ago this month (January, 1830) John Foster published his famous essay "On the Aversion of Men of Taste to the Evangelical Religion." In a series of nine letters, this scholarly but never popular preacher faced a situation similar if not identical with our own, but he had the courage to delve deeper into the problem than we do. He treats of causes not of symptoms, of dispositions not of devices, and of content more than of method. If we are to do something other than merely nourish the conservative background of those who come to us; if we are to minister only to the malcontents who fail to make a fraternity or a sorority; if we are to be something other than hewers of wood and drawers of water quartered in a tolerated annex to a university, and if we are to really affect the life of the student body as a whole, we must fearlessly re-examine our whole approach and re-appraise the content of religion.

It would be well for us in considering this subject to note the high relative importance of the soil in the New Testament parable of the sower. However ready we may be to transmit the unearned increment of tried religious experience to a new generation, the fact remains that such is largely conditioned and determined by the apperception of the generation to whom we minister, and diagnosis antedates prescription.

First, whatever may be the content of our message, it is wise to recognize the fact that we are dealing with minds that, from the beginning, are being trained to view life analytically. The educational approach is, of necessity, one which lays open the realm of casual sequences; that views only with suspicion the *a priori* attitude, that accepts only the authority of truth and not the truth of authority. Possibly the exposure of immature minds to an exclusively analytical viewpoint has suffered a nemesis. The introduction of orientation courses during these last years would seem to imply that it has been overdone. Nevertheless, any religious message that is to be real in such an atmosphere must never do violence to this main tendency. Anything that claims only the sanction of authority is blighted from the start in the chilling atmosphere of "the freezing reason's colder part." Moreover any demand which disregards intellectual integrity is doomed. Whatever is the nature of the message, it can never afford to disregard the results of critical penetration that have laid open the world which is the world of all of us, and our task of synthesis must presuppose at least an acquaintance with the results. Plainly our business is with intrinsic truth which no "assured results" can gainsay.

Again, the student mind is exposed to a constant emphasis upon origins. The teaching of evolution is no longer confined to biological sciences. A genetic viewpoint has found its way into all our studies. Hence, unless there is a parallel and persistent stressing of the Ariel potentialities as well as of the Caliban actualities there is an easy drift to cynicism, a subtle alibi for our antics, and an appeal to the menagerie for our morals. What Montague calls "the fallacy of geneticism" and Whitehead "the fallacy of misplaced concreteness" is a peril against which we must be ever on our guard.

The mechanistic theory of life, to which science is undoubtedly committed, and by which most of its achievements have been made possible, is another factor to be reckoned with in the religious approach. It is true that, in the desire to establish itself as a branch of science, psychology has followed the mechanistic tendency, but it is noteworthy that the older sciences are diligently climbing out of the pit of Victorian naturalism. Hobson in his "Domain of Natural Science" frankly allows that a unified deterministic scheme is "*unproved* and unprovable." Needham is equally clear that other forms of experience than the mechanistic give valid accounts of Reality. It is said to be neither the singular nor the principal path. This should relieve the pressure of an apologetic attitude. The religious message has intrinsic rights of its own and is really the complement to induction, to the statistical process and to quantitative measurement.

Yet another element in the situation which is common to our thinking and which percolates into the student mind is that of thinking of everything in terms of something else, and of believing that when it is thus thought of it has been explained. The commonplace maxim that "honesty is the best policy" is an example. When people are constantly living in a world of expediency, and when the cash-nexus, as Carlyle called it, becomes the basis of an acquisitive society it follows that higher learning soon comes to be looked at in the same way. Lowell is credited with the remark that "a true university is a place where nothing useful can be learned," and by this he surely meant that real education brought us in contact with Truth, Goodness and Beauty as ultimates, as intrinsic values which, if we were to think of in terms of something else, would be immoral.

One only has to read the chapter in Krutch's *Modern Temper* entitled "The Disillusion of the Laboratory" to realize that the cult of the objective and factual has overleaped itself. After all, the dispassionate quest of Reality must sooner or later submit to the test of ability to assuage personal aches and needs. Christianity has played no small part in emphasizing the absolute value of the individual and in a world which yawns with gulfs between theory and practice, between ideals and realities,

between what is and what ought to be, and between science and con-science, there is the greatest urgency needed to secure a positive message. What Matthew Arnold called the Hellenic tradition in modern education requires the necessary complement of the Hebraic. Freedom must have an element of restraint. The path to Mount Parnassus should ever be *via* Mount Sinai, and ours is the task of introducing youth to Duty, that "stern daughter of the voice of God," when all the emphasis seems upon rights and privileges.

Here it is that we arrive at the dilemma of the second part—the content of the message to students. We have seen that we must be at pains to distinguish the peculiar nature of the soil for the seed. It now remains to consider that which must be the constituent elements of the religious experience worth transmitting. When John Dewey, in his latest work, *The Quest for Certainty*, affirms that "man has never had such a varied body of knowledge in his possession before, and probably never before has he been so uncertain and so perplexed as to what his knowledge means, what it points to in action and in consequence," he is but echoing a conviction which is being expressed in many circles. The same sentiment is expressed by Graham Wallis in *The Art of Thought*. "Men have increased their power over nature without increasing the control of that power by thought." Perhaps such an anti-intellectual social phenomenon as Fascism and the increased religious interest in Anglo-Catholicism are but overt expressions of this failure to find guidance in knowledge, and the tacit admission of a lust for the immediate that causes a "disrelish of brain stuff."

There are still those who feel that by an infallible Bible, by an unbroken tradition, or by both, there should be no hesitancy in formulating an authoritative body of truth, and that our business is but to act as heralds for the faith once for all given to the saints, but increasingly and in ever widening circles of religious leadership it must be confessed that there lacks such a positive note. The subjunctive rather than the imperative mood seems the rule in the modern Grammar of Faith. Like Hamlet, the hues of resolution are sicklied o'er by the pale cast of thought. There is a wide range of Christianity represented in Albert



Schweitzer, laboring in the deadliest part of Africa, Harry Emerson Fosdick, Bishop Gore and Dean Grey of the Moody Bible Institute. Moreover, the 513 Protestant sects, which our country provides, do not aid for clarity of interpretation.

However, if we are to find the greatest common multiple for our message, it must be as something other than as members of a sort of "Truth of the Month" society. When Rufus Jones, the Quaker, our outstanding American mystic, is found dedicating a recent work to Baron Von Hügel, the great Catholic of sainted memory, it indicates that there is a *continuum* of Christian experience which has endured all the shocks and changes of time.

Except as one might provide the basis for cooperative thinking, I take it that you do not expect one to assume the rôle of theologian, although I have little hesitancy for myself in affirming that an irreducible minimum in a Christian message which is to have both catholicity and reality must include a conviction of the objective reality of God as personal. We cannot worship the neuter gender or rest permanently at the feet of the natural man, and, although personality does not exhaust the Divine, it is the highest category we experience in our human relationships. That those who labor to render the universe intelligible for personal life should belittle it in the highest relationships is a curious paradox.

Again it would seem that the possibility of fellowship, the whole of human nature made at one with God as exemplified in Jesus of Nazareth, is an essential part of our message. As the speaking likeness of God in the flesh, Jesus does not claim to exhaust God but to reveal Him. As the "way," he sets our feet upon the path of One upon whose track we ever are and whom we never overtake. "There is one striking difference between Christianity and other religions, in that the others start with the idea that God is known. Christians do not so start. We are still exploring God on the lines of Jesus Christ—rethinking God all the time, finding Him out. That is what Jesus meant us to do."

Finally the doctrine of the Spirit, when interpreted in the Johannine sense, delivers us from literalism, from political sys-

tems and from the tyranny of the temporal, and promotes that creative activity which has made possible the *continuum* of the earthly life of our Lord. The Fourth Gospel shows that Christianity is not bound down to unchangeable dogma and we are delivered from the idea of a parochial God, even if His parish be Christendom.

Truth is seldom a matter of extremes, and still less is it to be found in a kind of Aristotelian middle. Rather is it more generally discovered in a synthesis of extremes. Exposed as the student body is to the whole gamut of thought-changes from the mildest form of reaction to all the extravagances of a "lunatic fringe," we must bring forth from our treasury things new and old so that the will of God may be done on *earth* even as it is in heaven. The average undergraduate is not an "incipient Hegelian." Many of those with whom we have to do may know little or nothing of the controversies that concern the mature mind. Even those whose I. Q. may be exceptional can only have an abstract knowledge of realities which are more often concealed than revealed by words. It is the task of adult religious leadership to direct them into a life which will yield truth, and into such experiences as will result in sane expositions. Ideas are social products. "We do not start with ideas; we get them as we increase our adjustment. Ideas, moreover, come at the end of a period of progress and not at its beginnings. We do not get ideas and adjust; we adjust and then get ideas."

It is of more than passing significance that the all-American thought-current has yielded us successively Pragmatism, Behaviorism and Humanism. If philosophy be an expression of life, it may be that our absorption in the practical, our mechanical achievements, our success in bulk production through standardization and our comfortable isolation account for this modern trinity. Be that as it may, these schools certainly represent a general impatience with the doctrinaire, with philosophical jargon and with elaborate ecclesiastical futilities. We would do well to examine more closely the weaknesses of our earlier thought-systems which brought out these—as we believe—violent reactions.

Pragmatism, in so far as it has served to emphasize the fact that truth is not a preface to but a peroration of life and morals;

that it is an enterprise which calls for action; and that it requires an open mind rather than a vacant mind, has done us a real service. The tragedy, however, is that, when truth is reduced to experimentation without stability of principle, we are constrained to a purely "trial and error" attitude. Only as we find a larger reference for this perpetual flux; a constant amidst all the equations of life and an objective reality that makes significant the experiment, can we hope to both conserve and make cumulative what we have attained. Hence our message must reveal the permanent amidst the passing, the absolute amidst the relative and provisional, and the verdict of the ages amidst the vagaries of the age.

Behaviorism, as the organic treatment of life, is a corrective to the obsolete structural view of mind and to the notion that we must be concerned only with a kind of celestial insurance policy upon a soul apart from its bodily expression. Conduct, as Matthew Arnold insisted, is three fourths of life. We lose nothing by allowing that it is by doing the will of the Father rather than saying "Lord, Lord" that we enter into life. Obedience is the true organ of vision and we do not know in order to do, but we do in order to know. Ours is it to affirm that sophistication is not salvation, and that we must show our faith by our works.

We would do well to learn that "it is better to fight for the good, than to rail at the ill," and this would lead us to assume something other than a negative attitude toward Humanism. It is doubtless a sincere and valid effort to establish a new social order, and, as such, should be evaluated, although we may feel with Hocking that "it is man's gesture of heroism on the scaffold of a universe which will eventually write a cipher as the sum of all his works." Ours must be a less spectacular effort, however, to provide a *Weltanschauung* for this highest form of human class-consciousness; to sustain the initial religious enthusiasms of every form of freedom; to relate the Babe of Bethlehem with the God of Betelguese, and to unite the "kingdom of man" with "the Kingdom of Heaven." This, we submit, constitutes a religious message to students and to all the children of men.

A short bibliography follows.

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Dr. William Adams Brown, author of many religious books, including "Beliefs that Matter," has at his own request been made research professor of theology at Union Theological Seminary in New York City. He will thus be relieved, after 32 years as professor of systematic theology, from teaching. His successor in the chair of systematic theology is Dr. John Baillie, author of "The Interpretation of Religion" and "The Place of Jesus Christ in Modern Christianity."

## YOUNG PEOPLE'S CONFERENCES

RAYMOND H. LEACH

Because of the rapid increase in the number of young people's conferences being held each year and because these conferences have come to be a most important factor in the religious education program of the denominations and allied agencies, our Executive Secretary felt that there should be an effort made to obtain all definite information possible concerning the purposes, scope, program, enrolment, and other matters of interest pertaining to them.

To accomplish this purpose, inquiries were sent to those responsible for the planning and direction of all the conferences held in 1929 we could learn about—164. There were 118 replies received. Many of them, however, omitted data on important items thus making accurate compilation of statistics impossible. But much of value was brought out. Probably the most important fact uncovered is the development within less than a generation of a great movement affecting vitally the religious life of thousands of young people. Another significant fact for denominational leaders to note is the inefficient manner in which many, many conference records are kept.

An interesting table summarizing detailed data on file in the Council office, based on the reports received, appears on page 652.

Since twenty-seven reports or over 24 per cent failed to give enrolment figures, it is conservatively estimated that the number of young people attending conferences of the groups reported would approach 130,000, and the faculty total about 3,000.

*Time Organized*

The Christian Associations were the pioneers in organizing conferences—their chief interest being with students. Northfield will this year hold its forty-fourth conference; Geneva its forty-first; Blue Ridge its fortieth; Asilomar, its thirty-first.

The first conferences reported by the Lutheran Church and the Methodist Episcopal Church, South, were held thirty-five years ago.

TABLE I  
STATISTICS OF 605 YOUNG PEOPLE'S CONFERENCES, 1929, ACCORDING TO  
RELIGIOUS ORGANIZATIONS REPORTING TO THE COUNCIL OF  
CHURCH BOARDS OF EDUCATION

Denomination	Date of First Conference Reported	Number of Con- ferences Held	Enrolment	Faculty
Baptist .....		70	12,857	151
Brethren .....		1	150	
Christian .....	1927	1	103	20
*Congregational .....	1919	19	2,951*	416
Disciples .....	1911	57	4,433	23
Evangelical .....		20	2,982	
Friends .....		12	1,511	8
Interdenominational .....	1902	4	674	16
Lutherans .....	1895	34	11,650	235
Mennonites .....	1928	3		15
Methodist Episcopal .....		130	30,966	
"        "        South .....	1895	41	10,235	
"        Protestant .....		21	1,383	132
Missionary Education Movement.....		4	641	109
Presbyterian .....	1908	53	7,765	613
Protestant Episcopal .....	1910	37	3,521	404
Reformed .....	1929	1	60	8
Student Volunteer Movement .....	1891	66	3,814	113
Y. M. C. A. and Y. W. C. A. ....	1886	30	5,121	451
Federal Council of Churches of Christ in America .....	1929	1	312	5
Total .....		605	101,129	2719

\* The statistical report of the Secretary of the Student and Young People's Department of the Congregational Education Society for the year contains the following statement: 31 conferences report a registration of 4,283 young people; 5 conferences (conservative estimate) 790 young people; probable total at least 5,073 young people.

It is interesting to note that the period directly following the World War marks the distinct beginning of many conferences



for young people on the part of the denominations. Since that time they have increased in numbers and attendance. The conference held at Glenwood, Minnesota, last summer under the auspices of the Congregational denomination registered 100 per cent increased enrolment.

### *Geographical Distribution*

Of the 605 conferences reported, four were national; 151 were regional; 443 were state and seven were held in Canada. Two of the national conferences were for Oriental students, held under the auspices of the Protestant Episcopal Church at Taylor Hall, Racine, Wisconsin. The Young People's Christian Union held a national conference at Mountain Lake Park, Maryland, and the Conference of Friends gathered in national conference at Richmond, Indiana.

The following table will be of interest in that it gives distribution by denominations and by states of those attending one of the Missionary Education Movement Conferences held at Silver Bay, New York, June 28-July 9, 1929.

TABLE II

ANALYSIS OF ATTENDANCE AT A CONFERENCE OF THE MISSIONARY EDUCATION MOVEMENT, SILVER BAY, N. Y., JUNE 28-JULY 9, 1929,  
ACCORDING TO DENOMINATIONAL AND STATE REPRESENTATION

Denomination	Enrolment	State	Enrolment
Baptists .....	14	Connecticut .....	4
Congregationalists .....	16	Maryland .....	3
Disciples of Christ .....	6	Massachusetts .....	17
Evangelical .....	1	New York .....	95
Lutheran .....	1	New Jersey .....	82
Methodist Episcopal .....	57	Pennsylvania .....	26
Presbyterian .....	120	Washington, D. C. ....	2
Protestant Episcopal .....	1	Vermont .....	1
Reformed .....	14		
	230		230

The conferences held by the Y. M. C. A., Y. W. C. A., Federal Council of Churches and Student Volunteer Organization were

for college students exclusively; the usual denominational conferences are for young people generally, with a small percentage of students in attendance. Many of the reports state that no attempt is made to ascertain the number of students attending.

Miss May Houston, Associate Secretary, Department of Missionary Education of the Northern Baptist Convention writes, "There are a few places where there is a fine attendance of college young people, but we have never asked the question which would give the number."

### *Finances*

A registration fee ranging from \$.50 to \$10 is charged to bear entirely or in part the expenses of the conferences, the average fee for registration being \$2.50. Under the auspices of the Protestant Episcopal Church a conference is held at Wellesley College, Massachusetts, which is self supporting. The enrolment is limited to 400 delegates, with a registration fee of \$10 and a charge of \$30 for board.

Seldom does the registration fee meet the general conference expense, the deficits being met cooperatively by the churches, local (home), the state and national denominational agencies. For instance, the Congregational State Conference of Connecticut pays \$500 towards the conference held at Storrs while the Minnesota Congregational State Conference makes a grant of \$300 to the Glenwood Conference.

The expenses of the conference at Santa Fe are met by subscriptions and profits from the dining room.

The average duration of a conference is seven days and the average amount charged for board and room is \$1.75 per day.

Publicity is handled by means of pamphlets, posters, folders, personal letters, denominational papers, and announcements by pastors. The Board of Christian Education of the Presbyterian Church, U. S. A., furnishes publicity material for all of its conferences, even those planned and directed by local committees.

### *Curriculum*

The following courses of study predominate in the curricula of conferences answering our inquiry:

Bible Study	Missions
Methods of Teaching	Drama
Music	Pageantry
Stewardship	World Problems
Church History	World Friendship
Life and Teaching of Jesus	Church Policy

Our reports show that probably the subject of missions is the one of greatest interest in the curriculum, possibly because the missionary emphasis is kept uppermost by many conference leaders. At the same time most of the conference programs provided for a general presentation of the great cause having to do with Christian leadership and service. Fifty-four reports showed that study periods are held in preparation for recitation, while thirty-eight indicated no particular time set apart for study.

There is a trend toward the standardization of work done and text books used, the generally accepted standardizing agency being The International Council of Religious Education. The Standard Leadership Training Curriculum is organized on the basis of units of not less than ten periods of fifty minutes each. A minimum of twelve selected units will merit a Standard Leadership Diploma. Sixty-seven conferences have arrangements made for giving credits while twenty-two do not. In eighty-eight conferences the lecture-discussion method of teaching is in vogue. Sixty-eight conferences report the use of text-books—twenty not requiring any other text than the Bible. Several text books in general use for conference instruction are: the Bible; *How to Improve a Young People's Society*, by Harry Thomas Stock; *Training of Young People in Worship*, by Shaver and Stock; *Roads to the City of God*, by Basil Mathews; denominational year books and mission study books.

Sixty-two conferences report life decisions made, while twenty-three give no such opportunity. In thirty-nine conferences life decisions are sought by the leaders. In twenty-one this is not done. It is of interest to note that 1083 life decisions were made in the Baptist conferences. See Tables III and IV on page 658.

#### *Faculty*

The conference faculties are furnished in various ways but usually by the national board of education, by the mission boards,

by state conferences, by religious education directors, by pastors and by the church.

### *Day's Activities*

The program for the day's activities is quite uniform in that the mornings are devoted to study and class work, the afternoons to recreation and the evenings to inspirational addresses.

### *Chapel*

Daily chapel service is one item invariably found on conference programs, being usually held in the morning. In some cases there are several chapel services. Thirty conferences reported having chapel once a day, fifty-nine as having services twice each day, four as holding it three times daily, while three report having a chapel service four times every day. To this last class belong conferences under Protestant Episcopal auspices at Santa Monica, Cal.; Sioux Falls, S. D., and Wellesley College, Wellesley, Mass.

### *Conference Grounds*

Many conferences are held on college campuses, some on rented grounds and a few of the organizations own their conference sites some of which are very valuable as the following list will show:

#### *Congregational—*

At Tower Hill, Sawyer, Mich., Valued at .....	\$ 250,000
Green Lake, Wis. ....	150,000
Glenwood, Minn. ....	4,000
Placerville, S. D. ....	3,000
<b>Total</b> .....	<b>\$ 407,000</b>

#### *Presbyterian—*

At Nacoochie, Ga. ....	\$ 15,000
Winona Lake, Indiana ....	40,000
Buffalo Gap, Texas ....	15,000
East Brady, Pa. ....	4,000
Lake Tahoe, Cal. ....	40,000
<b>Total</b> .....	<b>114,000</b>

*Protestant Episcopal—*

At Winslow, Ark. ....	\$ 8,000	
Cass Lake, Minn. ....	15,000	
Gerhart-by-the-Sea, Oregon .....	20,000	
Coeur d'Alene, Idaho .....	9,500	
Total .....		52,500

*Y. M. C. A.—*

At Estes Park, Colo. ....	\$ 453,800	
Lake Geneva, Wis. ....	687,400	
Blue Ridge, N. C. ....	1,300,000	
Hollister, Miss. ....	98,000	
Canada .....	229,600	
Total .....		2,768,800

*Y. W. C. A.*

At Asilomar, Cal. ....	\$ 500,000	500,000
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Grand Total .....		\$3,842,300
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One of the most comprehensive reports made by any denominational office regarding conferences was that of the Board of Education of the Northern Baptist Convention. Table showing how their conference information is tabulated will be found on the following page.

The purposes of the Young People's Conferences as brought out by this study were thus stated:

1. Training of leaders for Christian service in the church, the community and on the campus.
2. Enrichment of the personal religious life and an appreciation of the privileges of Christian living.
3. Giving an opportunity for discovering the needs of the world and field of opportunity for service.
4. Developing a sense of responsibility for their part in helping the church to bring about better moral and religious conditions.
5. Giving an opportunity for groups of young people to spend a week or more together under ideal conditions, in study, recreation and getting close to the Heart of God.

From these statements of aim and from the results achieved it is clearly apparent that the Young People's Conference is an effective instrument of inspiration and spiritual development. It is not fundamentally and primarily an educational institution

**TABLE III**  
**STATISTICS OF SUMMER CONFERENCES AND BAPTIST ASSEMBLIES, 1929,**  
**AFFILIATED WITH THE BOARD OF EDUCATION OF THE**  
**NORTHERN BAPTIST CONVENTION**

	No. of Groups Cooperating	No. of Leaders	No. of Classes	Average Attendance	Total Attendance	Life Decisions	No. of Addresses
Missionary Education Move- ment .....	2		4	59	434	3	4
Other Interdenom. Schools of Missions .....	4		11	19	1593	0	9
World Wide Guild .....	8		26	1472	1106	80	35
Girls' Camps .....	5		12	308	250	45	12
Women's House Parties .....	9		19	677	874	0	36
Men's and Women's House Parties .....	1		4	130	75	0	3
Boys' Camps .....	4		81	1805	476	0	32
Baptist Assemblies .....	38		152	3704	8996	955	153
Totals, 1929 .....	71	151	309	8174	13804	1083	284

**TABLE IV**  
**ANALYSIS OF STUDY CLASSES AT YOUNG PEOPLE'S CONFERENCES, 1929,**  
**AFFILIATED WITH THE BOARD OF EDUCATION OF THE NORTH-**  
**ERN BAPTIST CONVENTION, ACCORDING TO SUBJECTS**

	Home	Foreign	Home and Foreign	Steward- ship	Missionary Education	Heroes Course	Other Courses	Totals
Missionary Education Movement .....	2	1	0	0	0	0	1	4
Other Interdenom. Schools of Missions .....	0	4	0	1	1	0	5	11
World Wide Guild .....	9	8	0	0	8	0	1	26
Girls' Camps .....	4	4	1	0	3	0	0	12
Women's House Parties .....	5	5	2	0	6	0	1	19
Men's and Women's House Parties .....	0	2	0	0	0	0	2	14
Boys' Camps .....	0	0	0	0	0	17	64	81
Baptist Assemblies .....	30	47	14	11	37	3	10	152
Totals, 1929 .....	50	71	17	12	55	20	84	309



of standard type. The report of hundreds of pastors and religious leaders is that its purposes are largely realized and that their young people coming from the conferences take a greater interest in the work of the church and in making the community a better place in which to live.

An Arkansas Presbyterian minister writes that he considers their young people's conference the best agency for religious training in the Synod of Arkansas.

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### THE HANDBOOK OF CHRISTIAN EDUCATION

In November the second edition of the *Handbook of Christian Education* will be issued. The first edition was a great success. It certainly "filled a long-felt want." The demand exceeded our fondest expectations. It found its place on the desk of the busy worker and remained there.

Among the features in the new book which will contain 300 pages are listed: the educational foundations, the leading educational periodicals, Protestant theological seminaries, the names and addresses of church workers in state and independent universities, the Church Boards of Education with their officers and functions. Teachers of Bible and Religious Education in the Council institutions and State universities.

The book will contain:

- (1) The latest statistics of colleges, universities and secondary schools affiliated with the constituent Boards of Education.
- (2) Standards of accrediting agencies for colleges, junior colleges, and secondary schools.
- (3) A History of the Council of Church Boards of Education.
- (4) Many other interesting items.

The *Handbook* alone is worth the price of an annual subscription, and will be sold at \$1.00 per copy. To old subscribers who send a renewal (\$1.50) and to new subscribers who send \$2.00 the *Handbook* will go without extra charge.

**THE STUDENT WORKERS' ROUND TABLE**

HARRY T. STOCK, Editor

A CLINIC IN RELIGION

W. KNIGHTON BLOOM, Congregational Church Extension Boards

A group of university students in a rural community adjacent to a great Southern city are in religious, social and cooperative community action, the center of their activities being the village of Ridge Top, Tennessee, twenty miles from Nashville. Several hundreds of folk live in the village, the regular population being increased during the summer by a tourist group of about one hundred, and in the adjacent country the farmer families number several hundreds more.

On the edge of the village there is a sanitarium; ten miles distant a rayon factory where many of the Ridge Top people work, and in the village a community church building with main auditorium and two connecting rooms. A few months ago there was no regular ministry, the church membership had almost disappeared, but a Sunday school was maintained and a fine group of young people were active.

Then came the visit of a member of the faculty of Vanderbilt University School of Religion, resulting in a parish program with three young men on the leadership staff who were appointed on the basis of being willing to practice what they planned to preach. Under the direction of the faculty member in charge of the Department of Rural Life and Religion, a survey is being made, all the homes within a certain area are being visited, and the entire population is getting vitally interested in a church and community program that has for its objectives religious education, inspirational preaching, and friendly contacts.

The student workers are tremendously interested in the service itself, and they receive credit on their courses, as the work done is on a scholarship basis. A close check-up is made each week and activities decided upon for the next week-end, and the plan is attracting attention as an illustration of what religious leadership can do under denominational direction in an absolutely unselfish way. Moreover faculty members of the University who

had been eager to initiate laboratory work as a feature of the seminary curriculum, find that the project is helping in this direction.

Teaching, preaching, visiting, a fine worship service has been developed; a church school is gradually taking the place of the former Sunday school; a teachers' training class has been organized and a social program centers in home, church and outdoor recreational activities. This University group stands for a very definite Christian ideal, it is leading in a sociological survey that is related to a distinctly religious background and an earnest desire to serve others. The division of service is seen in the plans agreed to whereby one student preaches each Sunday morning and visits the village people who are mainly retired or summer residents. This student is also assigned to the young people's Sunday evening meeting. A second student is in charge of religious education, and the task of the third member of the group is to direct the social and recreational program. The two last named students divide the territory outside of the village, for visitation service.

#### THE UNIVERSITY LUTHERAN ASSOCIATION OF GREATER BOSTON

NORMAN D. GOEHRING, Pastor, Cambridge, Massachusetts

Service "by" students, not "for" students, is the working principle of the University Lutheran Association of Greater Boston. Student responsibility is accepted as a fact, not as a theory, by this group.

In the absence of any local congregation through which a program of student work might function, the Association is organized along the lines of a normal congregation. It is known to the public through the medium of church announcements as The University Lutheran Church. Within the year membership has been thrown open to local people (non-students), but students still predominate in the membership.

The planning and promotion of activities are in the hands of the Council which, with one exception, is composed of students. This Council is responsible for such activities as providing music for the Sunday services, ushering, publication of the monthly bulletin, serving suppers and planning programs for the Sunday evening gatherings in the pastor's home, social events, etc.

Personal visitation on other students is an important item in the program. Calling committees are appointed for the various schools, although the pastor feels free to call upon any member for this type of service. Students are also asked to give their financial support to the work by the use of the weekly-offering envelope, the average weekly contribution of student members being thirty-five cents. The budget includes certain benevolent causes, as well as current expenses.

The Association has made a recent offer to supply "preachers" for a mission which has been established in a nearby city. It has also volunteered to cooperate with one of the settlement houses of Boston in its welfare work.

Thus this group provides training in Christian stewardship and Christian leadership in the very process of ministering to the social and spiritual needs of students.

ST. PAUL'S MEMORIAL CHURCH (EPISCOPAL), UNIVERSITY OF  
VIRGINIA

NOBLE C. POWELL, Rector

We have an unusually efficient chapter of the Brotherhood of St. Andrew. The membership is made up entirely of University men. The work which these men do is quite varied. Some of them teach in our Sunday school at St. Paul's Memorial Church, and others are engaged in teaching, superintending Sunday schools and doing pastoral work in four mission stations, which are attached to this church.

Within the University itself, the men bring to me candidates for Baptism and Confirmation. Through them I have been enabled to reach men who have had some religious or theological problem, and in this way I have numberless discussions with both individuals and groups, about the meaning and place of Christianity in our modern life. They recruit candidates for our choir, and have entire charge of ushering at all of the services. Once each year we have a Corporate Communion Service for all the Episcopal students attending the University. The list is divided amongst the members of the Brotherhood, and each communicant has a personal invitation extended to him to be present

and participate in the service. The response which we have had has been truly amazing. We have other groups of students interested in Boy Scout work and working with other boys not yet old enough to join the Scouts.

Another organization which we have is the St. Paul's Club. While primarily social in its nature, yet through the speakers who come from time to time, an opportunity is given the students to listen to and talk with leaders in Christian thought and life. In the past this has been very much worth while.

#### REPRESENTATIVE PROGRAM OF A WEEK-END VISIT

NEWTON C. FETTER, Baptist University Pastor, Boston, Mass.

*Saturday evening*, dinner with the young people at the church. Following this dinner, I introduce each member of the deputation group. (We take from ten to fifteen for a week-end visit.) After the introductions we spend the evening in games, the program of which has been carefully planned by the deputation group beforehand. The toasts and the games serve two purposes: (1) they provide means of helping us to get acquainted with the local young people; (2) they prove to the young people that it is possible for the church to provide wholesome social activity which the young people will thoroughly enjoy.

Many of the young people in the local churches have had conferences with us on the matter of recreation. Unfortunately, few churches have in their libraries modern books on games and recreation.

The members of the deputation are entertained in the homes of the church people over Saturday night.

*Sunday program*: The members of the deputation take entire charge of the regular services. At the morning service, one leads the responsive reading, one reads the Scripture, one offers the prayer, and three speak during the time of the sermon on a religious theme. In the church school, they either lead the classes of young people or sit in with the young people's discussion.

The deputation furnishes the leadership for the young people's service, and again at night, takes entire charge of the evening

service, following the same general plan as for the morning service.

The only charge we make to the church is the traveling expense connected with the visit.

On the Sunday following a visit, the members of the deputation group meet at my home at nine-thirty o'clock in the evening. At the meeting we have what is known as "Good Sport" hour. During that hour, each member has the privilege of criticizing all the others who participated in the program of the week before. The criticisms cover everything—general conduct, appearance, effectiveness, and material presented.

Many students who at the beginning of their experience with the deputation were certain that they could not make a public address, have developed into very effective speakers. Of course, we insist that everything shall be well prepared beforehand, including the Scripture reading, prayers, and so forth.

The deputation has developed into a very friendly group, which is much like a fraternity. The program for this year has included a fall conference, and visits to seven churches. At least three more churches will be visited before the end of the season, and in May we will have a concluding conference. It will be noticed that none of these students are preparing definitely for religious work.

This year all opportunities for services in the churches have come to us unsolicited; in fact we have not been able to respond to all requests.

BENEVOLENCE PROJECTS AT PILGRIM HOUSE—UNIVERSITY  
OF WASHINGTON

W. R. STEININGER, Congregational University Pastor,  
Seattle, Wash.

The program of self-expression in doing for others is emphasized along with other activities. We believe that one learns to give by giving and in helping others this is practically demonstrated.

The various groups who have had a part in the benevolence program for this year include Pilgrim Club, functioning through



a Social Service Committee, a University Bible School class, which meets at Pilgrim House, and Gamma of Sigma Eta Chi, National Sorority for Congregational Women.

Pilgrim Club, through its Social Service Committee, investigated and arranged, with the cooperation of the City Social Service League, to tide over a family of six who were in needy circumstances. Both the father and mother were ill. There were four children under seven years of age.

A home economics major, chairman of the committee, planned for a good supply of staple foods as well as fresh vegetables, milk, butter, meat, etc. A list of the needs of food as well as clothing was made and posted on the bulletin board. Thus each member was given the opportunity to sign up for definite articles or pay the cash equivalent. The climax of the gathering of supplies was featured at the annual Christmas party. Suitable toys were brought to the party for the children. When the final check-up was made, double the amount of supplies asked for was available. In addition to this, enough money was left over to provide a hearty Christmas dinner for the family. Members of the committee delivered the supplies and were impressed with the value of the bit that had been done.

Throughout the year Pilgrim Club assists the State Conference and the City Extension Society in conducting services in small churches without a pastor and where financial support is small. During the spring quarter one service a month will be conducted by students at such a church.

The student Bible class, meeting at Pilgrim House, was responsible for a family of five. They provided both food and clothing. The two older girls were taken on a shopping tour to purchase a Christmas gift for their mother. The children, who were of school age, were under-nourished, so the class made it possible for them to have several months' supply of milk tickets. This group also contributed \$7.00 to the Christmas Fund of the Board of Ministerial relief.

Gamma of Sigma Eta Chi, has a regular benevolence budget. This year the girls held a very successful bazaar to raise money needed for benevolence and other projects. All the articles sold were made by the girls.

Gamma Chapter is especially interested in the Japanese mission, sponsored by the American Mission Association in Seattle. Each year the girls plan a Christmas party for the Japanese young people. This Christmas Day they gave the mission a beautiful floor lamp and \$10.00 in cash and were responsible for another gift of \$8.00. Several books of classical records for the victrola were made possible; also a bedspread and a quilt. Throughout the year additional help is given.

Gamma Chapter gave \$10.00 to the Board of Ministerial Relief. This chapter is very much interested in trying to cheer invalids and shut-ins. Another project that is being taken up is assisting in the World-Wide Student Movement with their contributions.

#### PRACTICAL WORLD FRIENDLINESS

NATHAN M. FISKE, Davis College and Community Church

For six Sunday evenings in January and February we held a School of Missions using study books, stereopticon missionary lectures and a religious drama entitled, "The Color Line," staged by the students. Many of the students took part in this School with book reviews, etc.

At the close of this School of Missions, our Women's Missionary Society mothered an event which was a delight to many of the students. All the foreign-born students were invited to a dinner at the church and one American student was also invited to be the host of one foreign student. We also discovered that the president of our missionary society was foreign-born, having come to this country from Scotland. Dr. Weston T. Johnson, Presbyterian Pacific Coast Secretary for Foreign Missions, and for eighteen years a missionary in Japan, spoke to this gathering in a notable address on the subject, "The Spirit of Christianity." This address sounded the keynote for a great fellowship meeting. Dr. Johnson's ability to talk fluently with the Japanese students in their own language was a delight to all. One of these Japanese students was a professor from the Imperial University. Another was the son of Admiral Moriyama who commanded the Japanese fleet which protected our Pacific

Coast during the World War. Other students were from China, India, Syria, Mesopotamia, Germany, Hungary, Chile, Argentine, and the Philippines. Students from Africa afterward said they wished they had come too, but were at first afraid they would not be welcome. This whole meeting was but the reflection of the heart of a world hungry for friendly fellowship.

#### THE UNIVERSITY OF PENNSYLVANIA SETTLEMENT HOUSE

RAYMOND H. LEACH

President W. A. Harper, in his book *Youth and Truth*, tells us that youth has the spirit of service and happy is that civilization which provides for its youth noble avenues of service, for service is a watchword of the Christian religion.

With this idea in mind, Dr. Horatio C. Wood, Dr. Charles C. Harrison, Howard W. Page, Esq., Dr. "Joe" McCracken, Bishop Remington and Dr. F. H. P. Sailer some twenty-five years ago established on the East Side of Philadelphia a settlement house in connection with the University of Pennsylvania. Here is provided an opportunity for students to express themselves in terms of service and to share with the underprivileged of that part of the city some of their advantages. There was and is in this work a decided personal approach, with the thought of a life calling to service and the vitalizing of the personal religion of the student. The settlement is under the directorship of Mr. Dana G. How, General Secretary of the Christian Association of the University. Miss Helen Hall is the resident head worker, and supervises the staff of experts and the student volunteers.

Seventy-five undergraduates, men as well as women, are interested in the varied program. This year, for the first time, credit is being given by the University for this settlement service. It is entered in the catalogue in the Department of Sociology—1 hour lecture—2 hours laboratory or settlement work earn  $1\frac{1}{2}$  credit units. Only twenty-five of the seventy-five students interested in the settlement are receiving credit for the course inasmuch as it is not open to freshmen for credit. There are nineteen on the settlement staff, two being seniors in the Dental College and two seniors in the College of Medicine. These four men

live at the settlement, getting their board and room for the service they render in maintaining an excellent clinic which is open every day and makes a great contribution to the wellbeing of the neighborhood.

The interest and happiness of all ages and groups are taken into account in the settlement house program. Dramatics are taught by an expert. The housekeeper has a mother's club as well as supervision over the teaching of domestic science. Hand and textile work is supervised by an impoverished Russian princess. Music and dancing are taught and from time to time dances are given at the settlement for the young people of the community. The idea in all this is to teach the boys and girls how to do things social in a proper manner, and how to occupy their leisure time in a worth while way.

There is a senior as well as a junior department maintained for both boys and girls. In these different activities university students engage in teaching and assisting under the supervision of the several departmental experts.

Most of the people in the settlement are Irish and strange to say, there are fights from time to time! There are some Negroes in the neighborhood and occasionally a little group of them begin to come to the settlement, but soon disappear. The head worker feels that the Emerald Isle boys could explain it if they only would. Punishment is sometimes necessary, and when it is inflicted it consists in keeping the guilty parties out of the settlement house for a certain period.

There are 4700 different names on the roll, totals of from 125,000 to 155,000 of all ages being served during the year. From grandparents to babies—they are all served in sewing, games, woodwork, domestic science, dancing, pottery, cooking, dramatics, printing, boys' clubs, girls' clubs—in fact, everything pertaining to the everyday life and interest of the community.

A library supplies reading matter—mostly fiction—to the settlement dwellers and last but not least, a playground where hundreds of babies and small children can swing, run, jump, play in the sand-pile and make mud pies, be looked after and cared for by University of Pennsylvania student volunteers under the supervision of trained social workers who help them to understand and sympathize with those less fortunate than themselves.

INTERNATIONAL STUDENTS' HOUSE AT THE UNIVERSITY OF  
PENNSYLVANIA

RAYMOND H. LEACH

*"That Brotherhood may prevail"*

There have come from sixty-three different countries some 500 foreign students to study in Philadelphia and vicinity and the one center where they can find congenial friends both among Americans and other fellow students is the International Students' House under the directorship of Rev. Elmer T. Thompson, a member of the staff of the Christian Association.

The purpose of the International House program is threefold:

1. To give foreign students an opportunity of gaining a better understanding of American institutions and ideals, the home, as well as interests, social, political, religious.

2. To give foreign students an opportunity of gaining first-hand knowledge of their friends from other lands and thus come to appreciate and understand all races and cultures.

3. To bring together men and women from different countries into one community where international harmony may be obtained on the basis of friendship.

The dominant note in all International House activities is "That Brotherhood may prevail," the program having many interesting features. It is so arranged that a number of foreign students can live in the House, there being at all times some twenty or thirty boys from other lands making this their home. A dining-room is maintained in the house which aids the forming of friendships, many who do not live in the house coming in to take advantage of the excellent meals that are served at very reasonable prices. The social rooms afford opportunity for the playing of games and the forgetting of national barriers. The Sunday Supper Club is the weekly family gathering of the students at International House. Each week a national group prepares and serves a meal peculiar to its own nation and furnishes a program. Discussion groups are held weekly where views are exchanged regarding questions of the day. Each Friday evening there is held "open-house" for a mutual good time.

A group of Philadelphia ladies known as the Woman's Hospitality Committee has each week some sort of function for foreign students, such as teas, dances or open-house. These ladies also entertain foreign students singly or in groups at dinner in their homes, at theater parties, picnics, week-ends and the like.

Foreign students from International House speak in churches, schools, clubs and at conferences. Many times they arrange programs of music and folk dancing. "National nights" are often given at International House when the different groups present programs illustrating their customs, songs and dances.

The importance of this work cannot be calculated, for hundreds of students from other lands go home and become ambassadors of American goodwill and friendship because of their experience in this center.

The work of International House, University of Pennsylvania, has long since outgrown its present quarters and it is to be hoped that in the not far distant future, some man or woman of wealth and vision will make greater things possible through a larger and more adequate building—"That Brotherhood may prevail."

#### COLUMBIA RESEARCH IN RELIGION

Studies in the origin and historical development of religion in America are now being made by students of Columbia University in an extensive program of research dealing with the effect of religious ideas on social organization it was announced recently at the university. Professor Herbert W. Schneider, Director of the project, which is being supported in part by the Council for Research in the Humanities, states that the results of the investigations will be included in a series of books to be published in the next few years and adds:

The first group of studies center about some of the less conventional and well known religious movements in this country. *The aim has been to select for study certain cults which illustrate experiments in social organization on the basis of religious ideas, as well as unusual and spontaneous types of theology.*

These studies are therefore not primarily concerned with the truth or falsity of certain beliefs, but with the social causes and consequences of such beliefs, with the customs,



rites, arts and imagination cultivated by distinct religious groups. There are, for example, the various types of religious communism, sex symbolism, escape and spiritual healing.

Professor Schneider pointed out that the facts brought out in such investigations were significant not only for the interpretation of the nature of religion, but for an understanding of the effect of American society and environment in modifying the various cultures and traditions carried over from other lands.

The religious groups now being studied include Reformed Judaism, Spiritualists, Theosophists, Vedantists, Swedenborgians, Christian Scientists, Moravians, the Brotherhood of the New Life, Universalists and Free Thinkers.

Valuable information in connection with the investigation is being obtained from the Bush Collection of Religion and Culture, which consists of several thousand photographs, lantern slides, books and religious objects, presented to the university by Professor Wendell T. Bush.

Publication of the first volume of a series covering the Schermerhorn lectures in religion, delivered annually by a distinguished scholar in some particular field of the history or philosophy of religion, is announced by Columbia University. The volume, which is entitled *From Orpheus to Plato, a History of Orphism*, deals with the supposed history of the Orphic mysteries from their savage origins to their affiliation with Christianity.

#### THE CORNELL UNITED RELIGIOUS WORK

A program of united religious work among students at Cornell University, initiated ten years ago by R. H. Edwards, executive secretary of the Cornell University Christian Association, has been furthered by the addition of a priest, a rabbi and a Unitarian minister to the permanent religious staff. Baptist, Congregational, Episcopal, Methodist and Presbyterian ministers have been at work on the Cornell campus for a number of years. A staff of ten now provides for the special interests of eight religious groups and the general interests of Cornell men as a whole.

The name of the organization has been changed from the Cornell University Christian Association, by which it has been known since the founding of the university in 1868, to the Cornell United Religious Work. A board of directors of prominent Cornell alumni controls the policies of the organization, which is administered by a cabinet of thirty students from all the religious faiths represented at Cornell. The president is a student, elected by his fellow-students. S. R. Levering, '30, of The Hollow, Va., captain of the cross-country team, is this year's president. In addition a council of seventy-four men located in fraternities, dormitories and rooming houses carries on the work.

The activities of the organization include bringing out-of-town speakers for week-end meetings and addresses; the maintenance of the Saturday Lunch Club; supervision and conduct of the freshman camp, maintained each year at Lisle, N. Y., before the opening of the university in the Fall; meetings in Barnes Hall, the headquarters; week-end speaking trips to neighboring communities; the maintenance of a library and reading rooms devoted to religious subjects, as well as to topics of general interest to undergraduates; the maintenance of the outing cabin, located in the woods a few miles from the campus; counseling on personal and vocational subjects of the students' employment agency, and intercollegiate religious relations, such as conferences on religious or kindred subjects.

#### SECOND ANNUAL DINNER OF THE STUDENT YOUNG MEN'S CHRISTIAN ASSOCIATION MOVEMENT

The Second Annual Dinner of the Student Young Men's Christian Association Movement was held at Hotel Belmont, New York City, April 22, 1930.. *Theme*—The Present Moral and Religious Situation Among College and Preparatory School Students and the Student Christian Movement.

#### *Three Addresses—*

- Dr. Alfred E. Stearns,  
Headmaster, Phillips Academy, Andover
- Mr. Francis P. Miller,  
Chairman, World's Student Christian Federation
- Mr. Frank Bancroft,  
Virginia Episcopal Seminary

*Discussion* led by Mr. David R. Porter, Executive Secretary, Student Division of the National Council of Y. M. C. A.'s.

Dr. Stearns brought out the fact that the boy of today is questioning, critical, has no use for cant, dogma and creeds and is very enthusiastic over science. He is independent and self-reliant and knows more about many things than men in college used to know. According to Dr. Stearns one of the chief reasons for the cynical attitude of boys is the large number of homes that are broken or are breaking.

The prime interest of headmasters of most preparatory schools at the present time is to develop character, which fact is not true of colleges generally.

Dr. Stearns stated that he found boys eager and hungry for truth and responsive to it, impatient only with farce and sham.

Mr. Miller called attention to the fact that the Y. M. C. A. as an organization was being voted off many campuses and the responsibility for the religious life of the students being assumed by university authorities and church agencies. However, Mr. Miller felt that the religious needs of students were not being entirely met and that possibly this new situation was a challenge to the Christian Association to go out and gather together in the colleges and universities groups composed of those young people who feel that the Association has for them what they most need.

With reference to the World's Student Christian Federation, Mr. Miller said the development of this organization is the fulfillment of a dream of Dr. John R. Mott. It is international; interracial and interconfessional.

Mr. Bancroft noted three great needs of the time:—

- (1) We must live ourselves into the reality that this is God's world and therefore we as His children should feel at home.
- (2) We must make real the unsearchable love of Christ.
- (3) We must realize that personality is the highest value we know and that the Christian religion is built around a Personality, the greatest the world has yet seen.

## PSYCHOLOGICAL COSMETICS

HARRY EMERSON FOSDICK

Pastor of the Riverside Baptist Church, New York City

Paul tells us that sin can disguise itself as an angel of light, but Paul never dreamed of our new psychological cosmetics, by means of which any sin from adultery up can today walk abroad, now as self-expression, now as release from inhibition, now as the new freedom and now as overcoming a complex. Amid all this looseness, disguised in the paint and apparel of new phraseology, we all of us need to hear the salutary and challenging summons, "Pull yourself together."

One is tempted to say, If you must be nasty, be nasty, but don't be an ignoramus. There is nothing modern about all this except some of the language. Read the literature of the eighteenth century and you will find it all there. They did in that generation just what we are doing now—opened the flood-gates to filth, gave money and applause to filth, until humanity became nauseated with it and swung back to the Victorian Age in the nineteenth century.

When was it that men loudly boasted that they had taken the "not" out of all the Commandments and had put it into the Creed? That sounds ultra-modern. No, it was in the eighteenth century. When was it that men sneered at a dying Christianity, saying that it already was so far gone that it needed only decent obsequies to complete its course? That sounds ultra-modern, but it was in the eighteenth century. When was it that a woman called at a great house in London in the absence of the mistress and the butler, questioned as to who the caller was, said that he did not know, but that she swore so hard that he was sure she was a lady? That sounds ultra-modern, but it, too, was in the eighteenth century.

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"The man of science never considers any problem as finally closed. The 'last word' has never yet been said about anything." K. F. Mather, *World Unity* 1: 39.

## SURVEYS AND SURVEYS

ALFRED WILLIAMS ANTHONY

Surveys have become quite a fashion. I have read several reports of scientific investigations.

It must not be assumed, from anything here stated, that the writer is opposed to surveys. But surveys, like salt, should be taken in due proportion. It may easily be noted that,—

Some surveys investigate the perfectly obvious;  
Some surveys are too meticulous;  
Some surveys lose themselves in methodology;  
Some surveys are discursive.

It may, also, easily be noted of surveys that there is a tendency for them to become professional,—that is they readily acquire the habit of telling others what to do, without doing it themselves. Technical surveying does not seem to develop sacrificial and altruistic service. Sacrificial and altruistic service is much more apt to develop into some kind of surveying, although perhaps not of the technical and scientific kind. In other words, the soundness of the pedagogical principle is exemplified among grown-ups, that it is far better to have a child flounder and bungle in attempting a task, for thereby he will learn by trying how better to work, than it is to tell him all the wisdom of others before he functionally is prepared to receive wisdom. Survey reports tend to become books, piled up on shelves, without relationship to the work which workers are doing.

Less than two years ago I was moved to make an investigation of the age of John Smith, who was said to be forty-seven years old, because I had just then read a survey of an important matter, which was based upon practically the same methodology as that which I employed. My survey, when read by the authors of the other survey, lead those authors to reduce in bulk their report from about seventy-five pages down to practically twenty-five pages. I am confident, therefore, that it is not an altogether worthless task to investigate so abstruse a subject as the age of John Smith, who is reported to be forty-seven years old.

Herewith is presented my survey as it was issued to a few friends in November, 1928:

*Research Bulletin, No. 1313—*

Subject: THE AGE OF JOHN SMITH, SAID TO BE 47.

I. *Analysis and Outline.*

1. Richard Roe and John Doe are said to say that John Smith is 47.
2. I must question Richard Roe and John Doe and see whether they say that they said what they are said to say.
3. I will ascertain whether the common opinion agrees with the said saying of Richard Roe and John Doe and that the figure is the same, 47.
4. I will examine records and find out whether the records record the age of John Smith as 47.

II. *Investigation.*

1. I visit Richard Roe and John Doe and learn that their several names are respectively as aforesaid and that they say that they said, as they were said to have said, that they understood and believed that John Smith was 47 years of age.
2. I visit the office of the Registrar of Vital Statistics and find that John Smith is entered as born November 16, 1881, and that presumptively he was 47 years of age on November 16, 1928.
3. By examining and comparing the Vital Statistics of the country I discover that in the majority of the cities of the country it is commonly believed that when a man is three years less than fifty years of age he is approximately 47 years of age.
4. By examining both Federal and State authorities I find it to be a common judgment of experts that 47 years of age is a suitable and proper age for a man named John Smith who has lived already seven of the years of the fifth decade of his existence.

III. *Conclusions.*

Without attempting to coerce or constrain the free thought and opinion of any fair-minded person, I think it fair to say that the facts in the case point conclusively to the following conclusions:—

1. Common repute has it that John Smith, judged by his looks and appearance and by what is usually said about him, must be about 47 years of age.
2. Records examined showed wide variations in the ages of different persons but plainly indicated that John Smith, had he lived all the



time since he was born, must have been approximately 47 years of age on November 16, 1928.

3. Sociologists and social workers generally regard the age of 47 years as a suitable age at an appropriate time in life, and that no exception should be made in the case of John Smith.
4. Laws in most of the states require that, when a man is 47 years of age, his age, if recorded at all, must be recorded as 47, provided his age is 47.

#### IV. Recommendations.

1. That John Smith hold up his head and say that he is 47.
2. That the Labor Union record him as 47 and issue him a card.
3. That the church and other institutions which believe in the truth accept 47 as the age of John Smith and so teach it to others.
4. That a conference of all those who dissent be held in the interest of harmonizing 47 with 3 less than 50 and 7 more than 40.

Respectfully submitted to a Discerning Public,  
November 17, 1928. ALFRED WILLIAMS ANTHONY,  
*Specialist.*

Congregational leaders from sixteen central and western states will meet at the Chicago Theological seminary June 1-4 for their 25th triennial convention.

High points of the convention will be the celebration of the seminary's 75th anniversary and the inauguration of Dr. Albert W. Palmer as president, the fourth since the seminary was founded in 1855.

The convention will assume an international aspect as Dr. Rhonnda Williams, of Brighton, England, former moderator of the Congregational Union of England and Wales will bring the greeting of that body to the American Congregationalists.

## DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL  
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF  
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

## EDITORIAL

## THE RELIGION OF PENTECOST IN MODERN TERMS

Some of the Protestant churches of America are at the time of this issue in the midst of a celebration of the nineteen hundredth anniversary of the Day of Pentecost. The dating proceeds on the assumption that the birth of Jesus occurred 4 B. C. and that his ministry was 3 years in length. Those who have given sufficient attention to the subject of New Testament chronology know the difficulties that beset it and how at the very best we can arrive only at approximate results. But for practical purposes we may assume its accuracy and join in the observance.

We must guard ourselves against uncritical assumptions with which Pentecost has become surrounded. It was not so much a day as the early period of the Christian church; for what occurred was repeated periodically. Neither does it represent the first coming of the Holy Spirit; for the Spirit of God was according to biblical statements active at creation, speaking through the prophets, guiding Jesus during his ministry, and imparted by him to his disciples before the day of Pentecost.

Our main source of information is Acts 2, supplemented by other passages in Acts and in the Pauline epistles. Read in the light that recent studies in biblical literature, psychology, and social science have furnished, Pentecost brings a message of the activity of the Spirit of God that the religious forces of our day might well ponder.

The first phenomenon in the order of the account is the gift of "speaking with tongues." Our sources use two terms to describe the phenomenon: the most common term is "speaking with tongues"; but in Acts 2 it is called "speaking with other tongues," conveying the idea of foreign languages. But the latter is confined to Jerusalem; the former took place in Cesarea,

Ephesus, and Corinth. Paul has given us a full description of the nature of "speaking with tongues" in I Cor. 14. Accordingly, it was an ecstatic utterance of praise to God and unintelligible to others, unless explained. With this description agree some of the features mentioned in Acts 2, namely, that the disciples were heard speaking "the mighty works of God," and in doing so were taken to be "filled with new wine," that is, drunk. On the other hand, all present were "Jews" understanding the vernacular Aramaic spoken by the Jews in Palestine; and that they did so understand it is evidenced by the fact that they understood Peter when he explained the phenomenon and preached Christ to them so that they were pricked in their heart and cried out: "What shall we do?" In view of the varying data (into the details of which it is not possible to enter here) the most plausible explanation is that the common experience of the early church known as "speaking with tongues" was taken by Luke in Acts 2 as "speaking in other (or foreign) tongues."

"Speaking with tongues" was evidently a characteristic experience of early Christianity and it expresses its emotional element. The disciples of Jesus were aware that their Master was not dead but alive and that he would soon return to establish his kingdom. This faith filled them with joy unspeakable and at times it stepped beyond the bounds of ordinary decorum; and as at Corinth there was need for the exhortation that all things should be done decently and in order.

Similar phenomena have occurred in the life of the church throughout all its periods and apparently still occur. The church has found itself under obligation to curb extravagances. But the permanent element that Pentecost has contributed to the nature of the Christian religion is that faith has emotional effects: "the fruits of the Spirit are love, joy, peace." Harnack has recognized the large place the emotion of joy had in the early church, witnessed to by such oft recurring phrases as "the joy in the Lord," "the joy in the Holy Spirit." In II Cor. 1:24 Paul designates his own ministerial mission and that of those associated with him as "fellow workers of your joy." Professor Coe says: "What reason does for ideas, religion does for the feelings. It universalizes them and brings them into harmony

with the whole of reality. Hence it is the foe of pessimism and despair. It encourages hope and gives confidence in the battle of life."

The second phenomenon of Pentecost was the sermon of Peter. It is a model of logic, timeliness, and effectiveness; and it is Christo-centric. It most probably is a specimen of the earliest defences of the faith of the church as directed against Jewish unbelief. It explains the cause of the jubilant faith of the disciples: the living Christ and resulting from it his Lordship. Its permanent value lies in the fact that it not only represents the apologetic but also the educational or intellectual program and activity of the early church. It was the method by which Christianity propagated itself: a logical presentation of the facts that proved that Christ was Lord. As compared with "speaking with tongues," it was by far in better form, more convincing, and effective. For the "speaking with tongues" made the crowd suspect that the disciples were drunk, leading Peter in apology to say that it was too early in the day for being drunk; but the address made them cry out "What shall we do?" and brought Christianity its first converts. The defence, of course, was timely for the times, but for the problems of our day it no longer suffices. But it has established the principle that if the church wishes to hold its adherents and win converts, it must use moral suasion and present cogent reasons by intellectual and educational processes for faith in the Lordship of Jesus.

The third phenomenon of Pentecost was the so-called communism of the early Jerusalem church. "They had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." This was not done by any preconceived and compulsory plan, but spontaneously and voluntarily. It was aided by the expectation of the speedy return of the Master, when the fashion or common order of this present world should pass away. But it did not spread beyond Jerusalem; and there it did not work, for Paul had always to take collections for the poor of Jerusalem. While admitting all this, this "communism" was highly significant. It reveals unmistakably in what manner the religion of Pentecost affected the social and economic views of the early Christians. It created

a brotherhood in which the concern of one became that of all the others. It grew out of the social teachings of the prophets and Jesus—the kingdom of God, social justice, goodwill and love, and the application of the “golden rule.”

This is the permanent contribution of Pentecost: religion is vitally concerned in matters of social economics. No religious teacher worthy of the name can afford to ignore it. However he may differ on the particular way of applying the principle, there can never be any question as to whether it must be applied.

I. J. P.

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## RECENT ARCHAEOLOGICAL DISCOVERIES IN BIBLE LANDS\*

GEORGE S. DUNCAN

Professor of Egyptology and Assyriology, The American  
University

Archaeology is making great progress in Bible lands. Scarcely a month passes without notices of finds appearing in newspapers and magazines. It is indeed not easy to keep up with the rapid progress of those who are excavating sacred sites. It is interesting to note that our country is taking a leading part in all this work. A brief survey of the more important finds of the past year, 1929, may not be without interest. Only the more important sites will be considered, and only those finds will be mentioned which bear closely on the Bible.

### CORINTH

Corinth in Greece, fifty miles west of Athens, is prominently identified with early Christianity. Paul spent eighteen months here (Acts 18: 11), during his second missionary journey, 51–54 A. D. He also visited Corinth on his third journey, 54–58 A. D. (Acts 20: 3). His letters to the Thessalonians, 52–53 A. D., and later his letter to the Romans, 58 A. D., were written from Corinth. Here a church was organized to which Paul sent two letters, 57 A. D. (I Cor. 1: 2, II Cor. 1: 1).

\* A paper read before the Society of Biblical Literature and Exegesis, December 30, 1929, New York City.

Excavations have been conducted for years at Corinth under the auspices of the American School of Classical Studies at Athens. The present director is T. L. Shear of Princeton University. He has uncovered two Greek inscriptions of exceptional interest for the Bible student. One is on the tombstone of a lady named Makedonia. It reads: "If any one opens my grave, the curse of Annas and Caiaphas shall be visited upon him." Annas and Caiaphas are the well known high priests before whom Jesus was tried (Matt. 26: 57; John 18: 13, 14, 19, 24, 28; Acts 4: 6). This curse seems to refer to that mentioned in the Apocryphal New Testament where we read: "Pilate, Archelaus, Philip, Annas and Caiaphas were arrested. On the way to Rome Caiaphas died in Crete. The earth would not receive his body, and he was covered with a cairn of stones. Annas was sewed into a fresh bull's hide, which, contracting as it dried, squeezed him to death."

The other inscription refers to Erastus. It reads: "Erastus, at his own expense, laid the pavement in front of this place." This inscription dates from about the middle of the first century A. D., as is proved by the lettering and the stone work. This Erastus is, very probably, the person mentioned in Romans 16: 23, "Erastus, the treasurer of the city, saluteth you." In II Timothy 4: 20, there is a reference to the same person: "Erastus remained at Corinth."

#### UR

Ur lies about 150 miles southeast of Babylon on the west bank of the Euphrates. Its patron deity was the moon god called, in Babylonian, Sin. Hence Mount Sinai (Exodus 19: 11) and the wilderness of Sin (Exodus 16: 1) are localities where this god was worshipped. This town has great interest for the Bible student since Abraham was born here about 2100 B. C., during the reign of Hammurabi, 2123-2081 B. C. (Genesis 11: 31). He is probably the Amraphel of Genesis 14: 1, 9.

The museum of the University of Pennsylvania and the British Museum have been financing archaeological work at Ur since 1922. C. L. Woolly has been the director. Graves of 3500 B. C. have been unearthed. One was of a king with sixty-three other



skeletons lying near him. These were slain at his death so as to minister to him in the future world. Skeletons of nine women, probably his wives, were found near by. The grave of a queen contained objects of alabaster, copper, silver and gold. A vessel had green paint for the face.

Beneath these graves there was a great rubbish heap. Under this was found a water laid deposit of sand and clay, eight feet thick. No evidence of human habitation was discovered in this stratum. Woolly concludes that this is evidence of a flood due to an unusually great overflow of the Euphrates and Tigris Rivers because of melting snow at their mountain sources, and also because of prolonged rains. In after time the tradition of this flood was narrated in the well known Babylonian flood story which, later, was the basis of the flood recorded in Genesis 6: 5—9: 17. It is interesting to note that S. Langdon of Oxford, excavating at Kish, about eight miles east of Babylon, discovered two layers of soil which were laid by a flood. These are dated about 3200 B. C. and 4000 B. C. The former was probably the same flood which made the level of sand and clay found at Ur.

#### BETHSHAN

Bethshan, modern Beisan, lies in the valley of Jezreel, four miles west of the Jordan and twelve miles south of the Sea of Galilee (Joshua 1: 11, 16; Judges 1: 27). It has a most important location at the crossing of roads going north, south, east and west. The museum of the University of Pennsylvania is excavating here under the direction of Alan Rowe. A Canaanite fort-tower and a silo have been unearthed. The fort-tower would be a stronghold into which troops could retire in case of siege. In it were found a jug in the form of a man, a green jasper amulet of a cat and a bronze figurine of a Hittite divinity, probably Teshub, a storm god. The silo has a capacity of over 9,000 gallons.

Excavations have gone down to the building level of Thothmes III, 1501-1447 B. C. Here were unearthed two temples. One was dedicated to "Mekal, the god of Bethshan." In it were found a fetish-stone, an inner sanctuary with two altars, a stone libation-basin, a libation-cup and also a sacrificial room

containing a large brick altar. The other temple was dedicated to the consort of Mekal. In it was discovered a pottery bowl with an undulating serpent in high-relief. Serpent worship seems to have been common in the later periods of this city. Indeed the name Bethshan probably means sanctuary of the god Shan who was an old Babylonian serpent divinity. This throws light on the serpent worship in Israel from the time of Moses, 1200 B. C., until that of Hezekiah, 715 B. C. (Numbers 21: 9, II Kings 18: 4).

In the level of Amenhotep III, 1415-1375, B. C., a Canaanite temple was unearthed with images of serpents and pottery figures of pigs. This shows that the latter were sacred animals among the Semites. The Israelites were forbidden to eat pig's flesh (Leviticus 11: 7). The sacrifice of such animals was repulsive to Jehovah (Isaiah 65: 4; 66: 3, 17). The following inscription was found: "Manum the diviner, servant of the god Ea." Consulting diviners and divination were forbidden to Israel (Deut. 18: 10, 14). In the same level other objects found consisted of military weapons, various implements, pottery, scarabs, cylinder-seals, figurines and cult objects.

#### MEGIDDO

Megiddo lies in the plain of Esdraelon, about fifteen miles southwest of Nazareth. It was an ancient Canaanite royal city (Joshua 12: 21). Its location was strategic, for it commanded roads going north, south, east and west. The region around Megiddo was the scene of many great battles, hence the figurative use in Revelation 16: 16, as the place of final conflict between good and evil.

Megiddo is being excavated by the Oriental Institute of Chicago University under the general supervision of J. H. Breasted. P. L. O. Guy is the present director. Excavations have penetrated through four strata, each representing a distinct settlement. The fourth stratum represents a city of Solomon's time, 977-937 B. C. The stables of this king have been uncovered in a large area. Each stable had twenty-four stalls, twelve on each side of a central passage. The roofs were supported by stone pillars with their tie-holes, still visible, for hitching horses.

Each stall was paved with small cobble stones so the horses would not fall. Space for 200 horses has thus far been excavated. The walls of the stables are mostly gone. All the roofs are wholly gone.

Megiddo was one of the towns rebuilt by Solomon (I Kings 9: 15). It was also one of the cities providing supplies for him (I Kings 4: 12), and so naturally some of his numerous horses would be cared for here. We know that Solomon had a very large number of horses. The reading of II Chronicles 9: 25 should probably be: "And Solomon had 4,000 stalls for horses and chariots and 12,000 chariot-horses stationed in the chariot-towns or at Jerusalem beside the king." In II Kings 9: 19 we read: "All the store-towns Solomon possessed, the towns for his chariots, the towns for his chariot-horses and whatever Solomon was pleased to build in Jerusalem, at Lebanon, and anywhere throughout his realm." Digging will now go below these stables to the strata representing the cities of Canaanite kings who lived before the time of Solomon.

#### BETHSHEMESH

Bethshemesh is situated fifteen miles west of Jerusalem on the border of Judah in the valley of Sorek (Joshua 15: 10). It was a priestly city (Joshua 21: 16). It is mentioned several times in the Old Testament (I Samuel 6: 9; II Kings 14: 11; II Chronicles 28: 18). The name means sanctuary of the sun. Two other cities in Palestine have the same name. This shows how prevalent sun worship was. This was natural, for the supreme divinity in neighboring Egypt was the sun god Re whose chief sanctuary was at On (Genesis 41: 45), called in Jeremiah 43: 13, Bethshemesh. Ain Shems, meaning well of the sun, is the site of Bethshemesh.

Haverford College, under the direction of E. Grant, is excavating here. The town was settled as early as 2000 B. C., and it was later fortified. It was occupied by the Canaanites until about 1150 B. C., when the Israelites took possession as a tributary of the Philistines. Considerable material dating from 2000 B. C. to 600 B. C. has been unearthed. The excavations have brought to light an open air sanctuary, a circular offering-

table of stone, various cult objects, new types of pottery, scarabs, amulets, an Astarte plaque and a large temple structure concealing an earlier smaller one. Three cave cemeteries, dating from 1800 to 1200 B. C., have been found. In these were many pieces of remarkably fine pottery objects and articles of jewelry.

#### KIRJATH-SEPHER

Kirjath-Sepher is about thirteen miles southwest of Hebron. It was a Canaanite royal city conquered by Joshua (Joshua 15: 15, 16; Judges 1: 11, 12, 13). The mound Beit-Mirsim is probably the site of Kirjath-Sepher. It is being excavated by Xenia Theological Seminary of St. Louis under the direction of M. G. Kyle and W. F. Albright. The mound covers nearly ten acres with a depth of débris averaging ten feet.

Six building levels have thus far, in part, been excavated. The lowest is dated at the end of the early bronze age about 2000 B. C. The fourth level belongs to the period of the Hyksos, 1700-1600 B. C. It reveals a high culture and great prosperity. In this stratum was found a limestone slab with a serpent goddess in relief. She wears long draperies. A large serpent coils around her legs. This proves that the Canaanites worshipped a serpent-divinity. In the third level, dating from 1400 B. C., much pottery of the late Helladic type was found. The second stratum belongs to the period of the Judges and United Kingdom, 1150-937 B. C. The town of this level was probably destroyed by Shishak, king of Egypt, 932 B. C., who "took the fortified cities which pertained to Judah" (II Chronicles 12: 4).

The uppermost level represents a town from about 932-586 B. C., when it was probably destroyed by Nebuchadnezzar (II Kings 25: 8-10). Very many objects were found in this stratum showing every phase of the life of the inhabitants. The objects included articles of domestic use, iron tools and implements, toys including figurines of clay, rattles, and whistles, cosmetic palettes and Astarte figures. The most important finds were four dye plants with large stone vats, a number of short Hebrew inscriptions. On a jar handle was found the impression of a seal with the words: "Belonging to Eliakim, the servant of Joiakin." Joiakin is probably Jehoiakin who ruled a few months in Jerusalem 597 B. C. (II Kings 25: 27; Jeremiah 52: 31; Ezekiel 1: 2).

## A MESSAGE TO TEACHERS OF BIBLICAL LITERATURE

It is becoming increasingly evident that the teachers of Bible and religion in seminaries, colleges, and theological schools require an organ that will represent them as an organization and wherein they can discuss their peculiar problems. There is no study in the curriculum of these institutions but has such an organ. Never in the history of religious thought has there been a greater need for such a journal to represent Bible study as carried on in curriculum classes. The trained biblical instructor has the mission to press the claims of the Bible, reaching its climax in the religion of Jesus, as contributing to what is best in civilization.

For two years CHRISTIAN EDUCATION has given space to a "Department of Biblical Instruction" as the official organ of the National Association of Biblical Instructors. Now a forward step is in view either to increase the space available or to publish quarterly editions under the auspices of the Association. The success of the fresh endeavor depends upon your cooperation.

Our appeal is to your professional spirit as instructor of Bible and religion.

Come and join our ranks as member of the N. A. B. I. including subscription to CHRISTIAN EDUCATION. Send check for \$2.00 either to our Treasurer or to CHRISTIAN EDUCATION, 111 Fifth Ave., New York, *and do this before June 15*, when the present combination offer expires.—I. J. P.

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Professor E. E. Jones, Northfield Seminary, East Northfield, Mass., has become treasurer of the National Association of Biblical Instructors, Eastern Section, in place of Miss Strayer, whose resignation after long and faithful service was accepted.

The Association of Teachers of Religion (Mid-West Section of the N. A. B. I.) will meet June 13-15, at Lake Geneva, Wisconsin. The aims and objectives of the Association will be discussed. Further details regarding the program may be obtained from Dr. Frank Garrett Ward, Secretary-Treasurer, 5315 Drexel Avenue, Chicago, Ill.

## A NEW DEPARTURE IN THEOLOGICAL EDUCATION

JAMES THAYER ADDISON

NOTE: Through the courtesy of the *Harvard Alumni Bulletin* we print below an address by Professor Addison of the Episcopal Theological School describing the tutorial system used there. The article is especially valuable because it is based not on theory but on experience.—G. M. D.

Contrary to common opinion, nobody is more alive to the faults of theological education or more eager to remedy them than are theological professors. It is generally believed that we professors are cloistered academic folk who sit in studies more or less trailing with cobwebs, and that our schools suffer from lack of contact with the active life of the ministry. But in Cambridge at least (and I believe the same to be true of the other leading schools of our church) some of us are not as scholarly as we ought to be; we have all had practical experience in the ministry; we are in constant touch, to our own benefit, with leaders in active parochial work; and our chief aim in life is to prepare men for practical work in the life of the church. As a result, we are making changes almost every year in the subjects we teach and in the methods by which we teach them.

Many of the changes you know. Thirty years ago, for instance, everybody studied Hebrew and Greek. Fifteen years ago half the men took Hebrew and all the men took Greek. Today almost nobody studies Hebrew and only half the men take Greek. Stated in that form, the change looks like pure loss. But more important than the dropping of old subjects is the addition of new ones to fill the gap. Today we are teaching newer subjects to an extent equivalent to full time work for two professors. Christian social ethics, with its treatment of modern social problems, the psychology of religion, the history of religion, religious education, Christian missions, and the physiological and sociological aspects of pastoral care—all these are in constant demand and most of them are now part of the requirements for a degree. In addition (though we cannot count preaching and pastoral care as new subjects) it is worth noting, as part of our



practical emphasis, that we are requiring twice as much training in pastoral care as formerly and three or four times as much work in preaching.

To debate the relative value to the average minister of Hebrew and the psychology of religion or of Greek and Christian social ethics would provide an interesting subject for argument, but that question I do not raise here. The only point I make is the effect upon the subjects taught of our constant effort to keep abreast of modern demands and modern needs in the active life of the Christian ministry.

More novel and, from the point of view of education, more fundamental, is our latest change in method, the adoption of general examinations and the tutorial system. Before I explain what they mean I would ask you to note the steps that have prepared us for so marked a change. In our own school, as many of you know, the use of seminars and of informal conferences has long been part of the work of several teachers—such as Dr. Drown and Dean Washburn; and the latter has extended the conference system to most of his classes. We have thus already been accustomed to supplement lectures and note-taking with full discussion and the give and take of talk and argument—all of which has shifted the emphasis from the mere acquisition of facts or ideas to the habit of thinking about them, interpreting them, and bringing them to bear upon practical problems.

In addition to this direct experience within the school, there has come to us from our close relations with Harvard a sort of secondary or shared experience of Harvard's own theory and practice in developing the tutorial system and general examinations—a régime now in full swing at the University with results applauded by students and faculty alike.

General examinations and tutoring go together and are necessary complements to one another. Generally speaking, they are an adaptation of the English Oxford-Cambridge system to our American lecture-course system. They are based on the belief that our advanced education has been too much split up into units of courses and credits and hours, each with its set of lectures and its course examination, each taken and passed and checked off—the grand total of which added upon paper is supposed to represent an education and call for a degree. The

characteristic emphasis has been on the acquisition of facts or ideas provided by lectures, and, not only that, but on facts and ideas in artificial compartments or packages known as courses. But the unit of teaching should not be the course. From one point of view it should be the student and from another point of view the subject. The real aim is to make the student master of a subject. Now, to put it briefly, the general examination is intended to lay emphasis on the subject, and the tutorial system to lay emphasis on the student.

Our general examinations are final examinations for seniors in entire subjects—in the Bible, church history, and theology, broadly defined, together with a supplementary oral examination. They are designed to test the student's mastery of the whole field, to discover how well he knows his way around in it and how far he can think in it and handle it. It is not a sum total or mosaic of course examinations. It is truly a general examination upon the broader and deeper aspects of the subject. Facts, of course, are indispensable in a world of facts, but here the emphasis is not upon details, upon facts in themselves, but upon the capacity to think with facts and to use them constructively.

To show the kind of questions appropriate in general examinations, I give here a few examples from each of our last general examinations in the Bible, in church history, and in theology, the three together covering the whole field of our teaching.

For example, from the Bible examination:

1. The growth of the Missionary Ideal in the Old Testament.
2. The Old Testament Doctrine of Creation and its Validity Today.
3. Jesus's Teaching about the Kingdom of God.
4. Hellenistic Influence on St. Paul.
5. The Influence of the Great Empires on the Development of Religion as seen in the Old and New Testaments.
6. The Inspiration of the Bible; what has been meant by it, and what do you mean by it?

And from the church history examination:

1. "The development of Christian thought during the eighteenth and nineteenth centuries was more revolutionary

than that during the Reformation." Discuss this statement.

2. Compose an address to be delivered to an audience of Congregational and Presbyterian ministers on the subject, "The Origin and Development of the Characteristics of the Episcopal Church."

3. In the light of its history, discuss the present value and use of the Apostles' Creed.

4. In the light of its history, is monasticism to be regarded as a permanent feature of Christianity?

5. Why has the Church of England experienced more difficulty in its recent Prayer-Book revision than has our own Church?

And from the theology examination:

1. Your own Christology and its Relation to the Christology of the Nicene Creed.

2. The meaning of "Personality" as applied to God.

3. Why Baptize Infants?

4. Sacraments. Treat from the point of view of Christian Theology, or of the History of Religion, or of the Psychology of Religion.

5. The Application of Christian Ethics to the modern Industrial System.

6. The Ideal of Sunday for the Twentieth Century.

7. The Relation of Self-Sacrifice and Self-Development.

From this description and these examples two things are clear. In the first place, no student could pass these examinations without taking courses in these subjects. The courses remain much as before and nearly as many must be taken as before. In the second place—and this is a vital point—few students could satisfactorily pass these examinations merely by taking courses. They would require additional training of a sort not provided in the lecture room. They must be trained to think within the main fields of study, to let their minds range freely across course lines, to coordinate what they learn, and to appreciate, and to some extent master, the main ideas and problems that arise within these fields.

To provide just that training we have the tutorial system. In one sense, that system is to prepare men for the general examinations. But not in the narrow sense in which a coach crams men on the eve of a test. The training, which lasts for a year, is only indirectly a preparation. It may more properly be de-

scribed not as preparing students for the general examinations but as training them to be the kind of men who could pass such examinations. That is, the emphasis in tutoring is on the man himself, and the aim is to make him the kind of minister who knows how to think fruitfully in his chosen field.

But by this time we have had enough of generalities. Perhaps I can make the method clearer by giving concrete examples of the actual technique of tutoring. I speak as a beginner with many mistakes to his discredit. I am merely sharing with you some of the interesting features of what is for us a new kind of educational adventure. And when I say "I," I am speaking for most of my colleagues because the first person is a little easier and more accurate.

One of the minor problems is to know how to refer to the students who are being tutored. I am a tutor, but what is the man whom I try to tutor? "Student" is too wide a term and "man" still wider. "Client" is too unfriendly and legalistic. "Patient" is occasionally an appropriate term but not complimentary. And so Harvard has invented the horrid word "tutee." Every tutor has his tutees. The term is not only ugly but by its passive form suggests a person who is operated upon by his active tutor. This inference, however, is quite misleading. Ideally, the tutee should be more active than the tutor. It is he who must do most of the work and, if possible, most of the talking.

Here is the method I try to follow. I have three or four tutees and meet each one for an hour a week in my study, with comfortable chairs and tobacco when desired. In preparation for each session I have the right to call upon my man for as much as seven or eight hours of reading and writing. In addition, the student has the time for reading provided by two "Reading Periods" during which all lectures are omitted. These fill about two weeks in January and three in May. I generally begin the year by finding out two things—first, what the student is especially interested in, which usually means what he is especially strong in; and second, what he is weak in. For, as a tutor I have a double task. I have to remember that he must have an education broad enough to be worthy of a degree and I have also to remember that he is an individual with needs and

aptitudes of his own, who must turn into the kind of thinker and worker that he was meant to be. In general, however, while trying to supplement his deficiencies, I chiefly aim to exploit his talents and let him follow his own bent. Having begun to size up my man and learn the workings of his mind, I then give him jobs to do. They are really a sort of mature version of what, among children, we should call "projects." I give him a project for the next meeting, talk it over with him, and suggest reading for him to do. It may be a subject that would sound to you academic—for example, "The Development of Religious Tolerance in England." But tolerance is an acute question in America today and the problem did not first arise with the Ku Klux Klan. Or perhaps it will be "The Roman Catholic Penitential System in Theory and Practice"—a large topic that suggests much history and dogma. Yet after all, some eighteen million Americans are living under that system and there are those who want to introduce it into our own church. Or again, it may be "The Problem of Suffering in the Old Testament"—a fine chance to range across courses and think for oneself. The same might be said of "The Nature of Conscience," or "The Value of Intercessory Prayer," or "What is Mysticism?"

Perhaps, however, the project may more truly deserve its name by suggesting some question more directly in touch with modern problems, a question that modern thought and public discussion thrust upon us, a question that any minister may have to answer within a few months of his ordination. I may suggest, for instance, "Christianity and Non-Resistance," or "What is American Fundamentalism?", or "What is your view of 'miracles'?", or "Can a reliable life of Christ be written?", or "Jesus's Teaching about Wealth and Poverty and its value for today," or "What is wrong with the Office of Holy Baptism?", or "What should be the contribution of the Anglican Communion to Church Unity?", or "Compare Buchmanism with previous evangelical revivals in the history of the Church," or "In what sense, if any, can we speak of the finality of Christianity?", or "The Church ought to keep out of business and politics"; interpret and criticize this statement." Some of these questions will be treated after a week's preparation and some after two or three weeks, with conferences intervening.

About half the time at each meeting is given to the reading by the tutee of his paper for the week. In preparing it he has already had the practice of looking up the subject for himself, of selecting what is important, and of putting his ideas into readable form—in short, of trying to express himself on a general subject of importance. Then follows discussion of the paper—sometimes the correction of mistakes when they are undeniable, more often the give and take of friendly criticism or argument. The ideal aim is to draw out the student and make him fully utter what is in him, with the discovery at times that he knows and thinks less than he imagined, or at other times that he knows and thinks more than he imagined. The real force operating, of course, is the stimulating contact of mind with mind, that kind of friendly friction upon which most of us depend for discovering what it is we really do think and how far we are really prepared to go. In the process, the tutee not only learns more about the subject he is investigating but he learns how to handle it and in that discovery learns how to handle similar subjects. In other words, I try to make him do for me—in a sympathetic and protected environment—the sort of things he will soon have to be doing for himself or his people in other and perhaps less helpful surroundings. There you have the main substance of the thing, errors and exceptions omitted. And when the process is carried out with interest and enthusiasm over a long period of time, the product, we have already come to believe, is more than worth the time and effort.

As so often happens in life, however, the by-products (frequently unforeseen) are quite as rewarding. Besides what is directly achieved by session after session, we can note these further advantages. The men begin to learn what it is in their courses that is most valuable to them; they begin to use and assess their lecture material in the light of their tutorial experience. And on the other side, professors (who are also the tutors) unconsciously tend to teach a little better because of their experience as tutors, with perhaps a keener realization of what is merely academic and what is central and vital in the material they present. Again, the tutoring avails to break up the artificial distinction between courses and even the deeper distinction between subjects, so that teachers and students alike become



more limber and active in tracking ideas across country regardless of conventional fences. For students this means a new integration of the departments in which they work and for teachers a new interest in the subject matter of their colleagues.

Still more important, when the tutoring is well done, comes a realization on the part of the tutee of how genuine is the relation of study in the school to the actual problems of ministry in the modern world. With his new training in making that connection, he is no longer disposed to deny it or take it on faith. Similarly, from their own point of view, the faculty receive a much needed discipline in discovering what it is in our subjects and methods that has—in the broadest and best sense—a practical value, and what hasn't.

Best of all, however, are what I may call the personal by-products. In a community as small as ours, where teachers and students have always been friends and where the family atmosphere is not an innovation but a tradition, personal conference and deeply personal relations have been known in all our generations to the mental and spiritual benefit of very many now graduates. The tutorial system, then, does not introduce these opportunities for contact, but it does provide an obvious mechanism by which they may be much more easily and naturally sought and found and by which their benefits may be multiplied. Theoretically, any student at any time may seek any teacher as a helper and companion in working out his personal problems, intellectual and religious. Practically, however, he is much more likely to find the help he needs if every week he is sure to meet with an older friend with whom he is becoming more intimate and with whom he is on terms increasingly easy and confident. Speaking still as a beginner, conscious of many wasted opportunities, I can say that the chances for service as Christian friend to Christian friend, bound by a common vocation, are sure to increase with experience and to prove richly rewarding.

From all that I have said you will see, I hope, why we believe that the general examinations and the tutorial system will prove to be not merely a new academic device but the means of releasing forces and of stimulating capacities that can help our men, with keener minds and wills more intelligently consecrated, to serve the church of tomorrow.

## A CLINIC IN LIFE PROBLEMS

WILLIAM S. KELLER, M.D.

If you were a student of divinity, how would you like to spend your summer vacation in social service in the workhouse or in Longview Asylum or the hospitals and criminal courts of the city?

A group of twenty young men from ten seminaries in various parts of the United States did that very thing in Cincinnati last summer—and found happiness and satisfaction in their work.

Students come from one end of the country to the other, Duncan Mann, son of Bishop Mann, of Pittsburgh, motored in his Ford from York Harbor, Me., while H. Beekman Lee motored in a Ford from Los Angeles. There are students from seminaries in the East and West, North and South.

It is not enough that a modern clergyman should know dogma and theology. To perform his full service to humanity he must have training as a social engineer, and it is to develop our divinity students as social engineers that the summer school in Social Service was launched seven years ago in the Diocese of Southern Ohio. The work is conducted on a small financial budget, all the money being contributed by the local Diocese and the National Council of the Episcopal Church.

The petty decencies of religion are not enough for meeting the problems of the brutal world of to-day and the modern minister must have a social vision and training in dealing in a practical way with the woes, the social diseases, the mental ills, that afflict myriads of his fellowmen.

There is no thought of a quarrel between science and religion in the Summer School of Social Service. Here science and religion work together. Our devoted students of divinity are anxious, having sat at the feet of the church and religion and received their inspiration to love and serve mankind, now gladly to sit at the feet of science to learn the truth about social conditions and how best to succor suffering humanity.

To make religion not less religious but more practical is the aim of the school. We had students living all summer at the workhouse, doing constructive social work among the

prisoners. They found that more than half of the prisoners were illiterates and got primers and started to teach these unfortunates how to read. They organized ball teams for them and pleasant recreations for the men and women—and when they were offered guns as protection they refused to take them, for these men with love in their hearts for their fellows had a stronger protection than that offered by weapons. The prisoners reciprocated their good-will.

Two of the divinity students were engaged in social service at Longview Hospital, three were at General Hospital, two were with the probation departments in the criminal courts and two with the Juvenile Court. Other students served with the Associated Charities, the Shoemaker Colored Health Center, Glenview School for Maladjusted Boys, Central Mental Hygienic Clinic, Municipal Court and Social Hygiene Society.

All of the young men were college graduates in their middle or senior year at the seminaries. Their work was non-sectarian and the Advisory Committee of the School includes leading social workers of the Associated Charities, Jewish Charities and Catholic Charities.

Fred K. Hoehler, City Director of Welfare, is also on the committee, together with representatives of the Sociology Department at the University of Cincinnati.

Leading social workers, clergymen and sociologists have addressed the sessions on such subjects as "Preparation for Service," "Community Responsibility," "Christian Brotherhood," "Industrial Reconstruction," "Sex and Character Education," and "Christianity and Life." Charles P. Taft, II, former Prosecuting Attorney of Hamilton County, spoke one evening on "Crime."

The whole program was aimed to gear up religion to the needs of modern life, to stress, not theology, but the practical aspects of religion, and emphasize, not our disagreements with those of other faiths but our agreements with them in the field of serving needy humanity.

## THE TWENTY-SEVENTH ANNUAL CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION

RAYMOND H. LEACH

The twenty-seventh Annual Convention of the Religious Education Association was held in Cleveland, April 23-25, 1930.

*Theme*—A critical analysis of current social changes and their bearing upon theories and methods of character education and religious education.

President William Adams Brown in his opening remarks said, "Without distinction of creed or race, we are here for the purpose of sharing more completely than ever before our common experience and to define our common task in this new day of far-reaching changes."

Ellsworth Faris, Chairman, Department of Sociology, University of Chicago, in speaking on the subject "The Nature and Significance of Mores" stated that there are three outstanding characteristics to be noted:

1. The non-rationality of mores, *i e.*, they are not arrived at in any reasonable way.
2. The irresistibility of mores.
3. The mutability of mores, in that they are always changing and never wholly fixed.

Professor Faris said that the church had never been able to successfully stand out against the mores of the time, or as Carlyle has put it, "No man worships the God of his grandfather," and that is the situation we are facing today.

Professor John Herman Randall, Jr., Department of Philosophy, Columbia University, spoke on "Some Major Characteristics of Our Changing Civilization." Four significant changes have taken place according to Professor Randall:

1. Secularization of life. Things are less bound up with the church today than during the Middle Ages. Also many social agencies have arisen which can perform better service than the churches.
2. Socialization of man's religious experiences. Religion today bound up in relation of man to man, not man to the universe.

3. Inadequacy of traditional moral ideas.
4. Rise of an experimental and technological society, a society with an impatience for authority and with an experimental attitude toward moral life.

Dr. Samuel McCrea Cavert, Secretary, Federal Council of Churches, spoke on the subject "Are the Churches Aware of Their New World?" and described three new worlds that present themselves to church people and compel them to revise their ideas to fit the new day:

1. A new physical world of inconceivable immensity with man, the astronomer, still striving to measure its vastness.
2. A new world of scientific knowledge about the individual personality wherein the psychologist, the psychiatrist and the educator are seeking to build a uniform world. They call it "the integration of personality" and try to give a new understanding of the meaning of salvation in terms of rich and satisfying experience. The minister's duty is now to show where religion has a place in such experience.
3. A new social world which has to do with the capacity of organized religion to make spiritual influences effective in building a better civilization.

Dr. H. Paul Douglas made an address on the subject "What Ten Years' Study Indicates Concerning the Method and Function of City Churches."

A city church should be the instrument upon which is played the experience of the city. Since the typical urban church is a rural holdover and since there is such a breach between youth and age today, we find young people deserting the church. A city church should be a forum where all things should be re-examined. It best meets the needs of youth when it is merely a home center for them, an expert consultant for the young experimenters rather than being authoritative.

Harry Stack Sullivan, Research Director, The Sheppard and Enoch Pratt Hospital, Towson, Maryland, dealt with the subject, "The Effect of our Changing Mores upon the Individual as Reflected in Clinics and Laboratories." Mr. Sullivan said it has been discovered that the actions of the first few years of life govern largely through life even against one's judgment and that

the influences brought to bear on the individual between the ages of eight to twenty-five give rise to changes of mores. Great importance attaches to interpersonal relations during the period of adolescence, in fact, these intimate relations have much to do with character formation. The church, as personified in its clergy, seems to be of no great help at this time, whereas the clergy, as well as the medical profession, should be a bulwark.

"Social Changes as Revealed by Shifting Psychologies" was the theme of an address by Frank J. Bruno, Chairman, George Warren Brown Department of Social Work, Washington University, St. Louis. "Home is the place where the social heritage is preserved and the mother is the high priestess," said Dr. Bruno. The only place the child can be is in the home and he comes to see the world through the eyes of the parents. Religious education has a chance in the home and in the school to influence the child. Humans can be trained for change and adaptability just as for conformity. The question is whether we are to look forward to the building of a new day or to look backward to the conserving of things as they were. Religion may be a conserving factor, also a reconstructive one.

"Moral and Religious Life on the College Campus" was the subject of a discussion period led by Ernest H. Wilkins, President of Oberlin College. The speakers knew in advance that they were to be called upon. Miss Margaret Clark, Y. W. C. A. Secretary of the University of Chicago, outlined briefly their chapel plan. Rev. James M. Yard gave a short account of the work at Northwestern, saying he did everything possible to promote friendship between faculty and students, but most of all, to make religion tie up with life and reality. President Arthur E. Morgan of Antioch College said that two things should be done for students by a college—the development of intellectual discrimination and the building up of emotional drives. President Edmund D. Soper of Ohio Wesleyan stated that the administration of every college was primarily responsible for the religious life of the student body. For many years this function was "farmed out" to such organizations as the Y. M. C. A. and the Y. W. C. A. but that increasingly institutional heads are now beginning to consider it their challenge.



## THE WORKER'S BOOKSHELF

*Understanding the Adolescent Girl*, Grace L. Elliott. Holt, \$1.25. The basic need between the generations is understanding—a constant and sympathetic effort to understand each other and a general knowledge of the physical and psychological grounds of human nature. Mrs. Elliott, experienced through many years of intimate contacts with girls and well trained from an academic standpoint, has written a book which is scientific but which never obtrudes its science. In other words, the approach is human, the language is non-technical, the intention is to aid parents and teachers and leaders of young people to see what is basic to the behavior which they find in their adolescents, and to think themselves through the problems of youth in such a way that they may be wise and sympathetic comrades. This book should be in the library of every church school.—*H.T.S.*

*Psychology for Religious and Social Workers*, P. V. West and C. E. Skinner. The Century Co. \$3.00. Most religious workers need at least one good volume on psychology; most of the books in this field are too technical, too specialized, or too much committed to a single theory to be of much help. This new volume by West and Skinner (528 pages for \$3.00) is the one book to recommend for ministers, religious education leaders, and church school libraries. The first third is a summary of the findings of general psychology; the second third treats important phases of applied psychology, such as: attitudes, the psychology of leadership, etc.; the third section deals specifically with character education and religious education and with those elements which relate to the church's program. The scope of the book is almost encyclopedic, the discussions are remarkably clear and non-technical. The authors summarize the approved findings of the various schools of modern psychology and commit themselves as devotees to no particular brand. For good solid and slow reading, which is both interesting and full of practical suggestions for the day by day work of minister and teacher, this volume is unhesitatingly recommended.—*H.T.S.*

## HERE AND THERE

During Lent, 1930, Columbia University and Rollins College each conducted its second "Symposium on Religion." At Columbia on eight afternoons, covering a period of two weeks, well known representative leaders set forth in brief addresses the tenets of Roman Catholicism, Protestantism, Judaism and Christian Science, and replied to questions submitted by students and others interested. Dean Hawkes presided. There was an excellent attendance and much interest manifest among campus leaders.

At Rollins, the Religious Conference, concentrated into two days, April 14 and 15, revolved about the question, "How Can We Behave Like Human Beings in this Modern World?" Attendance was limited to Rollins students who participated in a series of discussions led by Professor Goodwin Watson, of Teachers College, the Reverend J. Delman Kuykendall, pastor of Plymouth Church, Coconut Grove, and Professor Harry A. Overstreet, of the College of the City of New York. The program was set up by Professor J. Malcolm Forbes, of the Department of Philosophy in cooperation with the Reverend Everett R. Clinchy, Executive Secretary of the Committee on Good Will between Jews and Christians of the Federal Council of Churches.

\* \* \* \*

A movement seeking to "modernize" religion to make it fit the needs of a scientifically minded world has been started by Dr. Jesse H. Holmes, Professor of Psychology at Swarthmore College, in association with Dean Roscoe Pound of the Harvard Law School, Dr. J. Russell Smith, Professor of Economic Geography at Columbia University; Thomas A. Jenkins of the University of Chicago, and Albert T. Mills of James Millikin University at Decatur, Ill.

Severance of religion from creed and the substitution of the vision of an ideal humanity and the "God within man" for a "medieval, imperial deity who makes irrational demands" are outstanding points in the program. Thousands of letters were mailed recently to the "scientifically-minded" in all parts of the country and many replies, already received, have voiced approval of the effort.

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